

# Religious Education

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## THE AIM OF THE ASSOCIATION

The Religious Education Association has defined its aim as the promotion of moral and religious education. Since the Association was organized, events in this and other countries have emphasized the timeliness of our movement. Day by day the need increases for reasserting and applying the broad conception of education that we have entertained from the first. Our contention has been and is that education should be complete rather than fragmentary; that the child is entitled to his scientific, literary, aesthetic, institutional, and religious inheritance; and that a primary duty of parents, schools and churches is to contribute each its share toward the development of the highest character.

In further explanation of the aim of the Association, we declare

*First*, by moral education we mean the forming of a good will with a view toward right and efficient activity in social life. This implies both development of individual power and realization of individual responsibility for social needs. The end in view is nothing less than the complete moralization of business, political and other social life and institutions. Appreciating to the full the contribution that legislation and waves of reform can make toward humane relations in all these spheres, we nevertheless look to education as the primary means of permanently securing these interests.

*Second*, by religious education we mean the normal development of the personality in and for the complete social life that includes God and humanity in one fellowship. This implies no separation between the moral and the religious life, but rather the carrying forward of moral aspiration and endeavor to their ideal conclusion. We, who hold various views on questions of religion, agree nevertheless that the religious issue is an imperative one. It can be pressed upon the heart and conscience in many ways, but the chief reliance must be placed upon early and continuous training.

We stand, then, not for any particular kind of training, but for education as such and in its integrity. We do not contemplate any reversal of the established principle of non-sectarianism in the public schools, but we desire to strengthen the hands of all public-school teachers who have not forgotten the primacy of the moral aim in the school. We desire to waken parents to a clearer realization of the fact that home training, more than anything else, determines the moral destiny of the nation and of humanity. Refraining from all interference with the doctrines, organization, and worship of the respective religious fellowships, we would help, wherever possible, to bring the highest ideals and the most effective methods into the teaching and training work of all the churches.

# THE WEEK-DAY CHURCH SCHOOLS OF GARY, INDIANA\*

A REPORT OF AN INVESTIGATION

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## HISTORY

Three features are conspicuous in the Gary Public School System: First, the ideal to provide opportunities for training the whole of life; second, the longer hours of the daily school schedule; and third, the alternate use of the work, study, and play facilities. To quote from Superintendent Wirt: "The essential features of the work-study-and-play schools are to secure sufficient play facilities, library facilities, music, art, and manual training facilities which, added to the facilities for study, will keep the children wholesomely busy all day long working, studying, and playing under right conditions."

It would be strange if such a school system did not take account of training in religion. The fact is, however, that the "work-study-and-play schools" were operated twelve years before religious organizations availed themselves of the opportunity to secure children for week-day instruction.

But in the spring of 1914, at the suggestion of a pastor, Superintendent Wirt asked for a meeting of the ministers of the city and laid before them their opportunity. A little work was done that spring, but in October, 1914, nine churches and synagogues were taking advantage of Professor Wirt's offer. During the first year they took at the auditorium periods of the public school those pupils whose parents requested that such time be given to church school work.

Theoretically at least the public school kept a record to see that such pupils were either at church school or public school during these auditorium periods. As a matter of fact, no close checking up seems to have been done, but the church school attendance generally was satisfactory.

At the beginning of the school year 1915-1916 the plan was changed so that the public school had nothing to do with the com-

\*NOTE. In preparing this report the writer is especially indebted to the following: William Wirt, Superintendent of Gary Schools; Pastors J. M. Avann, H. E. Wilson, E. I. Lindh, B. F. P. Ivins, Rabbi Harold F. Reinhart; Directors Myron C. Settle, Harry Webb Farrington, Thomas Owens, D. Almond, Vera L. Noyes, and James V. Thompson, Board of Sunday Schools of the Methodist Episcopal Church.

pling or recording of a pupil's attendance at church school. This year the pupil goes directly from home to church and then to public school, or else from public school to church school and then home, so that attendance at church school is entirely a matter of co-operation between the latter and the home. So far as the public school is concerned, the pupil may either be at home or at public school for play or "application work." In this way the public school simply gives to the parents the opportunity to take advantage of its schedule and send their children to some church for instruction regularly if they wish. Eight of the church schools started in 1914 are still in operation. The English Lutherans found that they did not have enough pupils to warrant the expense, so in 1915 went back to the plan of having church school on Saturday.

This investigation calls in reality for a study of *eight* experiments instead of one. For this reason the writer has tabulated the items of most considerable differentiation upon separate sheets for each school, while in the first part of the report he confines himself to comparisons on items which the several church schools hold most closely in common.

#### STATISTICS

The general statistics of these schools are as follows:

Denomination	Pupils	Teacher's Salary	General Expenses	
			First Year	Probable Second Year
Baptist .....	66	50c per hour Total last year \$250	Very Little	
Congregational.....	36	None	None except heating,	
			\$10	
Disciples of Christ....	151	\$1,800	\$300	\$150
Methodist Episcopal...	111	1,800	250	150
Presbyterian.....	104	1,200	62	50
		and \$7.00 per month for house rent		
Protestant Episcopal...	59	750	250	150
Jewish (Orthodox).....	56	1,800		
		including all expenses		
(Jewish Reformed)....	36	None	None	

#### TIME SCHEDULES

For separate time schedules, see appendix.

The item of time schedules, however, raises one of the most difficult points at present in the whole experiment. If you ask any director of a church school about his work he will probably speak enthusiastically until you raise the question of time schedules, then



he will give you a look of despair. As one director said, "The schedule of the Gary system is like sorghum and to meet it would require another schedule like sorghum." Then he produced his books to show how many changes he had been compelled to make two or three weeks after school began.

Here is one of the difficulties of a church school alongside the Gary schools. According to the Gary plan, if a pupil is brighter than his classmates he is advanced; if slower, he may be put back. While this adjustment usually comes at the end of each term of three months, it may come in the middle of a term. If the pupil is changed his play hours will probably be changed and the director of the church school may have no choice but to promote him to a higher grade in the church school or else to rearrange his schedule in order to make provision for him.

Moreover, the normal difficulties of the church school schedule are increased by the fact that the Jefferson and Emerson schools at present are not working on the same time schedule. It is doubtful if satisfactory work will ever be done in Gary until there is less fluctuation in the day-school time schedule for each pupil. However, some of these difficulties are doubtless temporary and will be overcome in the future.

#### CURRICULUM

What do they study in church schools? How much easier this question would be if we were dealing with an established school system instead of an experiment. There is no curriculum designed especially for these schools. Creating a curriculum is largely the task of each director. In some cases the outline of a curriculum is given by the general Sunday-school or educational boards promoting the experiment. In other instances the churches themselves are entirely responsible, but in any case the curriculum is an experiment. In the Baptist school, the curriculum is an amplification of the International Graded Lessons, Keystone series. The grading in the church school parallels that in the Sunday school and the same lessons with material enough for three recitations a week are used.

In the Protestant Episcopal school the regular graded courses for the Junior Department put out by the General Board of Religious Education are used by Grades 4-8 inclusive. Grades 1, 2 and 3 combined use the First Year Junior, International Graded Lessons, Beran Series.

The Disciples of Christ and the Methodist Episcopal directors consider curriculum making their most important task. Both assume that the present International Graded Lessons can be used but pre-

fer to work out on the same principles courses specifically designed for two periods of week-day instruction. It is safe to say in the light of experience that the present International Graded Lessons have enough material for two or three periods a week and that better immediate instruction can be given by following and supplementing this material. However, these directors feel that they are building for the future and are willing to experiment, using help from all sources in an effort to create a new curriculum definitely planned for this type of school.

#### TRAINING IN WORSHIP

Probably the most efficient work which has yet been done in the church schools has been training in worship. Every class session begins with prayer. The standard hymns of the church are explained, memorized, and sung. The Bible is taught interestingly and reverently and an atmosphere of reverence pervades the class room generally when lessons concerning sacred subjects are presented. In some of the schools the older pupils themselves lead in prayer. It is safe to say that one of the outstanding contributions of the church schools thus far has been to make worship an intelligent and natural experience on the part of the pupils. There has been little if any effort to create false emotional attitudes and each pupil has been taught to express his gratitude and desires to God, as naturally as he would express them to a father. To be sure, the class rooms themselves are not powerful incentives to worship, but the fact that they are in the church and the care given to this subject by the directors have brought very encouraging results.

#### METHODS OF INSTRUCTION

Concerning methods of instruction, there is as wide divergence as there is in the personality of the teachers. It is safe to say that all of the directors have high teaching ideals, and practically all of them good academic training, but few have had any considerable amount of actual experience in day-school teaching. Another fact which should be kept in mind is the difficulty of blazing a trail perfectly. The work would be new work no matter what one's previous experience had been, and the one task alone of working out a curriculum would require the full time of a genius. However, these teachers, except those of the Baptist and Congregational churches, have had the task of administration, curriculum making, and teaching all grades. They have improved their work steadily in the face of these handicaps and are to be congratulated.

In general, their method has been to a considerable extent that

of story telling to all grades, then hand work, followed by any expressional service activities which could be planned. The Methodist pupils have kept a "deed book" in addition to other work books, and it is safe to say that practically all the directors have been alert to guide the pupils so that they would work out their good impulses and new ideas in daily practice. To be entirely frank, the practical side of the work has probably been more satisfactory than the academic. The teachers have literally shared their lives with their pupils. They have conducted hikes, swimming parties, directed Thanksgiving deeds of kindness, etc., etc.

#### GRADING, EXAMINATIONS, AND PROMOTIONS

Examinations have been given to some classes, but so far no school has given examinations regularly or made examinations a basis of promotion. The answers of the directors to any criticism in this particular would be, "So long as the Gary public schools change the classes of our pupils so frequently, it is impossible to set up any standards for promotion in church schools." As will be seen in the time schedules, the church schools this year aim, for the most part, to base their grading upon the public school standing of the pupils, but combining the public school grades so as to teach only approximately four grades in church school. On this basis the Methodists combine Grades 1 and 2, 3 and 4, 5 and 6, 7 and 8. Other schools vary this according to the necessities of the case but adhere to the same general scheme. The Baptist school bases its grading upon the Sunday-school grading and aims to have identically the same groups in church day school as in Sunday school.

#### CORRELATING CURRICULA WITH THOSE OF SUNDAY SCHOOLS

From the report of each church school (see Appendix) it will be noted how for the most part the church school accepts the graded Sunday-school curriculum of its own denomination as a basis. The task of making a proper correlation of the Sunday school and week-day church-school program is, however, far from solution. The Presbyterians follow an independent curriculum. The Congregationalists have an independent curriculum but hope to correlate later. The Disciples of Christ base their work on the International Graded lessons but on account of peculiar local conditions do not correlate their work with that done on Sunday. The Methodists, like the Disciples, base their work upon the International Graded Lessons but are still far from a complete correlation of Sunday-school and week-day church-school work. The Episcopalians use

the curriculum of their General Board of Religious Education, but their Sunday school follows an entirely different program resembling in some respects a Junior Church under the leadership of the rector. The Baptists correlate closely and are doing this successfully.

When a completely satisfactory curriculum is worked out the church day school and Sunday school will be studying a common curriculum. The division of labor may be one of study on week days and auditorium period on Sundays or it may be a curriculum with three lessons of similar nature each week. The Baptists are now working at the latter and the Methodists have been inclined to favor the former, but a great deal of work must be done before any satisfactory conclusion is reached.

#### ATTITUDE OF THE LOCAL CHURCHES

The attitude of the local churches for the most part has been sympathetic from the beginning. Any hesitancy to take up the work or to promote it zealously has been due more to fear of adding burdens in times of financial stringency than to anything else. However, it is to be regretted that there has not been closer co-operation between all the church schools and between some individual churches and their schools, but the difficulties have not been inherent in the experiment. At the beginning there was a feeling on the part of some congregations that this was an experiment to be conducted by an outside agency (a general Sunday-school Board) for the benefit of the outside world. At the end of the first year a joint conference was held between pastors, directors, and general Sunday-school officers, in which each of the groups showed a warm appreciation of the work of the others. But the experiment needs for the best results a more united and aggressive effort upon the part of the local churches than has yet been put forth. Such a united effort would secure larger enrollment and closer co-operation between the church schools, the homes and the Sunday schools.

#### HOME CO-OPERATION

The relation of the church school to the home thus far depends very largely upon the personal activity of each director. The local churches for the most part have not seriously undertaken to put this work upon the hearts of the parents, and the directors have been too overloaded with duties to do much calling. Parents' meetings are also contemplated but the plans for such have not yet been worked out. It is true, however, that the interest of the pupils and the personal work of the directors have brought many parents to feel that

they know the directors intimately. More than one parent has told how his boy got up out of a sick bed to go to church school when he said he was not able to go to public school.

#### TEACHERS AND METHODS OF SUPERVISION

For details concerning the teachers and methods of supervision in each church school, see appendix. In most cases the teacher or director is appointed by a general Sunday-school Board, which pays the salary and supervises the work, giving for the most part, however, large liberty to the individual director.

#### TESTIMONY CONCERNING RESULTS

The best testimony concerning results so near the beginning of the experiment is that by Superintendent Wirt himself, who says that he has not tried to study the content of the various curricula used in the church schools nor to investigate closely the quality of the teaching, but that he has tried to test the work by its effect upon the community life. From this standpoint his observation leads him to feel that the church schools have naturalized religion so that instead of being a thing remote from the every-day lives of the pupils it now takes its place naturally along with other interests. Religion and the church schools have also become natural subjects of conversation. Secondly, he has tried to compare pupils who have been in church school with those who have not availed themselves of this privilege to see if there is any evidence of a difference in reverence or ideals or purpose, and he feels that there is an appreciable difference in favor of the church-school pupil.

#### PERSONAL ESTIMATE

I have yet to meet the person in Gary who does not believe that there is a real future for some plan of training in religion as a part of the pupils' regular week-day school schedule. It has been clearly demonstrated that pupils will attend the church school even in the face of strong counter attractions. In the first year of the experiment (1914-1915) the pupils made a choice between church school and auditorium periods at the public school, and the record of attendance was excellent. This year (1915-1916), in order to avoid the criticism that the public school was sending children to church school and then calling them back, thereby practically guaranteeing the attendance of all who enrolled, the church school is allowed to have the pupil at the time when he is not actually compelled to be at public school, in other words when the home controls him. When

the directors became aware of this plan they thought it would mean the death of their schools, but as a matter of fact their fears were groundless. The pupils still came with good regularity, though the competition with play hours has been generally deemed unfortunate. It must be remembered, however, that each pupil has two hours of play or application work regularly in his school day in addition to possible play periods after school hours.

In other words, one point is clear: The pupils will come, and parents are glad to have them come when the public school schedule permits this without an unreasonable loss of play time.

Again, there seems to be no legal obstacle to such a plan, and no violation of the principle of complete separation of church and state. The pupil goes from home to the church school or from the church school home.

The indictments against the Gary plan, charging it with fostering sectarian influences within the public school system, do not seem to be well founded. It looks to the writer as if this plan meets every requirement for the separation of church and state in education, and takes away the last excuse for a division of school funds. This plan permits time in the pupil's daily schedule for instruction in religion, and leaves the churches absolutely untrammelled as to the form which this instruction may take.

Moreover, the Gary public school ideal is right. Education should take into account the whole of life. The lengthened school day is a success, and the Gary schools do provide for the needs of individual children better than the usual schools which give little but formal discipline. There are, however, a few outstanding difficulties which thus far prevent the Gary church schools from being a complete solution of the problem of religious education. One is the difficulty of getting all the children of church families into the church schools' to say nothing about reaching the unchurched families. In Gary there are three large public schools, Emerson, Jefferson and Froebel. The church schools are practically all near Jefferson and too far from the others to secure satisfactory attendance. Just now the Disciples, Presbyterian, and Methodists, are confining their work very largely to Jefferson school pupils and getting good results, but Jefferson contains only 832 pupils, Emerson has 862 and Froebel 1811.\* Of course, in a city where a church draws from practically the same area as a single public school the problem will be less difficult, but in Gary there is no way of reaching all the available children without having a church school, one in common or many, adjacent to each public school.

\*October enrollment.

A community school of religion in which the denominations would combine their work under a common faculty would most easily solve the problem of reaching all, and no doubt very greatly improve the work because then it would be possible to have a faculty where each teacher is a specialist in the work which he is teaching. As it is now, most of the church schools remind one of the old fashioned country school in which one teacher is compelled to teach all grades and all subjects. Here one teacher handles all grades but deals with one subject.

But the denominations insist that a child to be properly religious must know how to take his place in a religious institution, namely, some church. Hence, they consider training in denominational history and organization as essential. To the writer there seems to be no reason why the material which the denominations hold in common could not be taught in a common church school on week days, and denominational points and forms of worship at the Sunday-school hour. But there is no move toward this end in Gary to-day although certain general denominational boards would be willing to make such an experiment.

The second problem is that of securing enough teachers for a church school. The present plan of one paid teacher for all grades is not considered by anyone a success. No matter how good the teacher, the task of being a specialist with all ages is impossible. The Baptists have a plan by which four of their own workers who have had teaching experience are engaged at fifty cents an hour. The Congregationalists also use local talent.

There is little difference of opinion on the part of those promoting the experiment concerning the ultimate source of the teaching staff. Most of it must be developed within the local congregation. However, there will doubtless be a growing number of churches which can afford to engage Directors of Religious Education to organize the work and supervise and train their teachers.

The third problem, What to study, is far from solution. From the standpoint of the Methodists this is the most urgent of all. They believe that teachers could be secured and other difficulties solved very readily if what to study were properly determined.

The last problem is that of schedule. If some pupils are to be changed at the end of two weeks, others at four weeks, etc., etc., it makes grading in the church school practically impossible. The promotion of pupils at the end of each term is hard enough. If church school courses were planned on the term basis and public school schedules were left unchanged after the first two or three weeks of



adjustment, then graded work with examinations and promotions would be possible; as it is now, the task is next to impossible. If a fixed schedule is impossible in Gary, then the statement very frequently heard to-day may be true, that the Gary plan could be worked more easily in many other places than Gary. But the fact that eight of the nine church schools in operation two years ago are continuing and that practically all of their directors and pastors are enthusiastic over the plan indicates that they expect this difficulty to be overcome sometime in the future.

The fact is that the directors on the field and the people who are backing them, with possibly one exception, feel that the experiment is exceedingly worth while. The discouragements which have arisen have come not from any lack of enthusiasm for the opportunity but from high ideals and an impatience with imperfection in the face of so great an opportunity. They generally feel that as soon as suitable curricula have been worked out the plan can be duplicated immediately in hundreds and thousands of communities with every assurance of success. The Gary plan of school administration is not necessary to the success of this method of religious education, but something like the Gary ideal and the longer hours for school work are necessary. What the church school asks of the community is a definite number of hours a week for each pupil while he is unfatigued. Given this, the church week-day school of religion in co-operation with the church Sunday school can and will perfect its work.

## APPENDIX

## BAPTIST

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
8-15	6, 7, 8	....	....	6, 7, 8	....
9-15	....	....	....	....	....
10-15	2, 4, 5	....	....	2, 4, 5	....
1-15	3	....	....	3	....
2-15	4, 5, 6, 7, 8	....	....	4, 5, 6, 7, 8	....
3-15	1	....	....	1	....

ENROLLMENT—	Grades	Number	Grades	Number
	1.....	10	4, 5.....	10
	2.....	10	6, 7, 8.....	25
	3.....	11		—
			Total.....	66



**CURRICULUM**—International Graded Lessons, Keystone Series, supplemented by especial helps from American Baptist Publication Society.

**EQUIPMENT**—Two rooms in the church building, equipped with tables, chairs, blackboard, maps, library cabinet, organ, etc.

**TEACHERS**—Mrs. G. D. Rummell, Graduate of Normal School, Terre Haute, Indiana.

Mrs. H. H. Dills, Graduate of Normal School, Danville, Ill.

Mr. L. W. Carlender, Graduate of Ottawa University, Ottawa, Kansas.

Miss Jennie Cathcart, Graduate of High School and Teacher Training Course in Alabama.

**SUPERVISION**—The entire educational work of the church is under the direction of the Committee on Religious Education of the local church. The Rev. S. L. Roberts, State Sunday School Director, spent several weeks here, helping to organize the work and arrange courses of study. The Educational Department of the American Baptist Publication Society has assisted in preparing courses of study, and has provided the greater part of the financial support. Mr. Roberts has general supervision of the work, and visits the schools frequently.

CONGREGATIONALIST

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
8.15	....	7, 8, 9, boys	....	....	7, 8, 9
9.15	....	7, 8, 9, girls	....	....	7, 8, 9
10.15	....	4, 5, 6	....	....	4, 5, 6
1.15	....	1, 2, 3	....	....	1, 2, 3
2.15	....	4, 5, 6	....	....	4, 5, 6
3.15	....	2	....	....	2

ENROLLMENT—	Grades	Number	Grades	Number
	1, 2, 3.....	9	7, 8, 9, Boys.....	5
	2.....	3	7, 8, 9, Girls.....	4
	4, 5, 6.....	15		—
			Total.....	36

Note.—Eight High School pupils who met regularly last year at 8:15 a. m. will probably be scheduled for an evening.

**CURRICULUM**—

Grades 1, 2, 3. Freedom given to teacher, who is an expert kindergartner.

Twenty-third psalm now being taught by story, pictures, and hand work. Memory work is given emphasis.

Grades 4, 5, 6. Life of Christ in Mark

Grades 7, 8, 9. Connected study of Gospels of Luke and The Acts of the Apostles. Pupils use their Bibles for text-books.

High School. Historical Outline of Entire Bible.

**EQUIPMENT**—Basement of Church. Chairs, table for little ones, blackboard, pictures, etc.

## TEACHERS—

Rev. E. I. Lindh, Harvard, B. A., '93; B.D., '95; Graduate school, 96-97.

Mrs. Frank Cargill, (Teacher Grades, 1, 2, 3.) Graduate of State Normal, Kalamazoo, Mich. Formerly public school teacher in Chicago.

Mrs. James Graham, (Teacher Grades 4, 5, 6.) Formerly public school teacher in Philadelphia.

SUPERVISION—Under Pastor in consultation with The Religious Education Commission of the National Congregational Council.

## DISCIPLES OF CHRIST

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
			Glen Park School		
8.15	....	6, 7, 8	....	....	6, 7, 8
9.15	3, 4	....	5, 6	3, 4	....
10.15	1, 2	3, 4	3	1, 2	3, 4
1.15	1, 2, 3	5	1, 2	1, 2, 3	5
2.15	5, 6	6, 7	7, 8	5, 6	6, 7
3.15	....	....	4, 5	....	....

ENROLLMENT—	Grades	Number	Grades	Number
	1.....	14	6.....	8
	2.....	19	7.....	4
	3.....	21	8.....	6
	4.....	10		—
	5.....	11	Total.....	93
	Total, boys, 35; girls, 58.			

CURRICULUM—"The course of study in use in this school is based principally on the International Graded Series. thought it might be said that no present existing course is followed invariably. I take the International themes for the most part, changing the order of groups of themes at times, in the interest of clearness and logical order, but drawing on as many sources as my library affords for the material and methods. In this way I make use of the International, Scribners, University of Chicago, and other courses."

EQUIPMENT—One room 22x28 in a frame apartment house, 2nd floor. Blackboard on three sides. Good light. Hat rack in hall, running water and toilet adjoining. Steel desks. Hand work material, etc.

TEACHER—MYRON C. Settle, 3 years in Butler College, 2 summer sessions in University of Chicago, 1 summer session in Columbia, 1 full year in Hartford School of Religious Pedagogy, 8 years as Field Worker for his denomination in Kansas and Ohio.

SUPERVISION—All support from the American Christian Missionary Society. All local details in the hands of Mr. Settle.

METHODIST EPISCOPAL

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
8.15	5,6	7,8	....	5,6	7,8
10.15	1,2	3,4	....	1,2	3,4
1.15	1,2	3,4	....	1,2	3,4
3.15	5,6	7,8	....	5,6	7,8

ENROLLMENT—	Grades	Number	Grades	Number
	1,2	35	7,8	21
	3,4	33		—
	5,6	22	Total	111

CURRICULUM—A modification of the International Graded Lessons to suit the church school, grouping, supplemented by denominational history.

EQUIPMENT—Small room with thirty Moulthrop desks, blackboard, maps, pictures, song charts, hand work materials, etc.

TEACHER—Harry Webb Farrington, A. B. Syracuse University B. D. Boston University Graduate study, Harvard.\*

SUPERVISION—Director appointed and salary paid by Board of Sunday Schools of the Methodist Episcopal Church, local expenses paid by local church with help of the Board. Details of work under supervision of the Board of Sunday Schools.

PRESBYTERIAN

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
8.15	....	2A	....	2A	....
9.15	....	7c, 6b, 8c	....	7c, 6b, 8c	....
10.15	....	2c, 3c, 2b, 3b,	3b, 4b	2b, 3b, 2c, 3c	3b, 4b
1.15	....	1c, 1a, 2c	5c, 4a, 4c, 3a	1c, 1a, 2c	5c, 4a, 4c, 3a
2.15	....	....	5b, 6c,	....	5b, 6c
3.15	....	....	5a, 6a, 7a	....	5a, 6a, 7a
			1c, 1b	....	1c, 1b

ENROLLMENT—	Grades	Number	Grades	Number
	1c, 1b	8	3b, 4b	8
	1c, 1a, 2c	7	5c, 4a, 4c, 3a	23
	2a	6	5b, 6c, 5a, 6a, 7a	21
	2b, 3b, 2c, 3c	16	7c, 6b, 8c	15
			Total	104

CURRICULUM—

Grade 1, "Mutch's Bible Stories."

Grades 2, 3. Judges, Kings, Prophets, Missionary Heroes, Scripture, prayer and songs.

Grades 4, 5. Life of Christ. Comrades in Service. Material from Bible followed by teacher's comments taken largely from the New Century Bible. Scripture, prayers, hymns.

Grades 6, 7. Same.

\*This work is now in charge of Miss Mary Elizabeth Abernethy. (1916).

**EQUIPMENT**—Room in church used by an organized Sunday school class on Sunday, equipped during work with red primary chairs, small movable blackboard, lap boards for pupils, hand work materials, piano, cabinet, some pictures chosen by the organized class.

**TEACHER**—Thomas Owens. Graduate of Ripon, where he majored in education and philosophy under Dr. William J. Mutch; and B. D. from McCormick Seminary.

**SUPERVISION**—All support and final supervision comes from the Synod of Indiana. Curriculum, text-books, etc., left to Mr. Owens.

#### PROTESTANT EPISCOPAL

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
8.15	....	7	8	7	8
9.15	....	6	....	....	6
10.15	1, 2, 3	....	....	1, 2, 3	....
1.15	1, 2, 3	....	....	1, 2, 3	....
2.15	4	5	4	5	....
3.15	7	....	7	....	....

ENROLLMENT—	Grades	Number	Grades	Number
	1, 2, 3.....	27	6.....	6
	4.....	9	7.....	10
	5.....	5	8.....	2
			Total.....	59

#### CURRICULUM—

Grades 1, 2, 3. (Primary) First year Junior International Graded Series. Work Book. The Church of God.

Grade 4. (1 Junior) God speaking through the Christian seasons.

Grade 5. (2 Junior) God speaking by Church Attendance.

Grade 6. (3 Junior) Hearing God speak by knowing and living with Jesus Christ.

Grade 7. (4 Junior) Hearing God speak through the church by the Holy Spirit.

Grade 8. (5 Junior) Hearing God speak to the whole world by Christ's church.

All Junior Courses are furnished by the General Board of Religious Education of the Protestant Episcopal Church.

**EQUIPMENT**—Basement of Church, corner screened off. Chairs around tables, pictures on wall, blackboard, maps, hand work material.

**TEACHER**—Vera L. Noyes, Graduate of St. Mary's Academy, Knoxville, Illinois. Graduate (1910) Chicago School of Applied and Normal Art, Chicago.

Taught in St. Mary's and St. Martha's one year each. Taught in private studio, Lexington, Ky., Superintendent of Sunday School, St Paul's, Chicago.

**SUPERVISION**—Support, text-books, and teacher from the General Board of Religious Education. Immediate supervision by rector of Christ Church.

JEWISH (ORTHODOX)

SCHEDULE	Monday Grades	Tuesday Grades	Wednesday Grades	Thursday Grades	Friday Grades
2.30	5, 6	5, 6	5, 6	5, 6	5, 6
3.30	1, 2, 7	1, 2, 7	1, 2, 7	1, 2, 7	1, 2, 7
4.30	3, 4 Confirmation Class	3, 4 Confirmation Class	3, 4 Confirmation Class	3, 4 Confirmation Class	3, 4 Confirmation Class

ENROLLMENT—	Grades	Number	Grades	Number
	1, 2.....	18	7.....	6
	3, 4.....	14	Confirmation class...	6
	5, 6.....	12		—
			Total.....	56

CURRICULUM—

- Grades 1, 2. Hebrew Alphabet.
- Grades 3, 4. Advanced Readers, Writing, Translation.
- Grades 5, 6. Bible study (especially the five books of Moses). Translate Hebrew Periodicals. Speak Hebrew.
- Grade 7. Advanced Prophets, Grammar, Jewish History in Hebrew Language, Periodicals including Hebrew Dailies.
- Confirmation Class, Duties and responsibilities of Hebrew boy when he becomes a man. The Levitical code.

EQUIPMENT—Two rooms in basement of Synagogue, with desks, etc.

TEACHERS—D. Almond, Graduate of London University, teaches three upper classes.

Mrs. D. Almond, a graduate in the old country, teaches Grades 1, 2, 3, 4.

SUPERVISION—All the work supported and supervised by Board of Education of Temple Beth El.

NOTE.—Hebrew language and literature, Monday to Friday (except Confirmation Class). Religion taught Saturday and Sunday two hours each with 70 enrolled.

JEWISH (REFORMED)

SCHEDULE—		Wednesday Grades	Enrolled
8.30.....	10	4, 8.....	18
2.30.....	4	4, 8.....	13
4.30.....	5.30	4, 8.....	5
		Total.....	36

CURRICULUM—Hebrew Language and Old Testament history arranged by the Rabbi.

EQUIPMENT—Back of store room, two tables and chairs.

TEACHER—Rabbi Harold F. Reinhart, Cincinnati University, B.A. '12 Hebrew Union College (Cincinnati) Rabbi, '15.

SUPERVISION—Entirely under Rabbi Reinhart.

NOTE.—Have 50 enrolled in Sunday School 10 to 12 A. M. Program; Hebrew, 45 minutes; Assembly, 30 minutes; History, 45 minutes. Hebrew the same as on Wednesday. History lesson given on Sunday, and no new material given Wednesday. Pupils write up in story and other form the Sunday school lesson.

## THE NORTH DAKOTA PLAN OF BIBLE STUDY

A REPORT PREPARED FOR THE CONFERENCE OF FEBRUARY 28 TO  
MARCH 1, 1916, BY

VERNON P. SQUIRES, Ph.D.

*Professor, the University of North Dakota, Grand Forks, N.D.*

*History of the Plan.* The North Dakota Plan is a plan to encourage thorough Bible Study by high-school students. By it the work is planned, standardized, and given academic credit. It was first proposed by Professor Vernon P. Squires of the University of North Dakota at the meeting of the State Education Association held in Fargo, N. D., in November, 1911. The proposal was that, as a guide to systematic Bible study, the State Board of Education, which has general direction of the high schools of the state, should authorize a syllabus for use by students individually or in such groups as might be organized outside of regular school work, and that to any one passing an examination based on the syllabus a half-unit of credit on the high-school course should be allowed.

The plan as outlined met with immediate approval and a committee was appointed to perfect the plan and to present it to the Board. The committee consisted of Professor Squires, chairman; Professor A. P. Hollis of Valley City Normal, Superintendent Franklin Thordarson of Mayville, and Miss M. Helen Davies of Grand Forks. The committee had one meeting at which they decided upon the fundamental principles to be followed. These have been formulated as follows:

### PRINCIPLES OF OPERATION

First. Religious instruction, as such, must not enter into the syllabus or the examination. Important as religious instruction is, we must not violate our fundamental American idea of the separation of church and state. The justification of Bible study, so far as the schools are concerned, is found in the great value of a knowledge of scriptural history and literature as broadly cultural subjects. This idea must be constantly and consistently borne in mind and strenuously insisted on.

Second. Every suspicion of sectarianism or of anything suggesting it must be avoided. Accordingly no text-book except the Bible itself shall be prescribed. Of this any version may be used; The Catholic may use the Douay version; the Protestant, the King James or the Revised version, as desired. The desirability of consulting

Bible Dictionaries and standard historians and commentators will be urged; but individual teachers must select their helps for themselves.

Third. All suspicions of partisanship must be carefully avoided. There must therefore be no insistence on any theory of authorship or any system of chronology. So-called "higher critics" and "conservatives" shall have full opportunity to present their special views to their classes. In the examination any recognized system of chronology will be accepted and no such disputed question as—Who wrote the Pentateuch? shall ever be asked.

Fourth. The work in both Old and New Testaments must be preceded by a careful study of Biblical geography, and the whole study must be as concrete and objective as possible.

Fifth. Attention must be called to the beauty of Biblical style by an insistence on the learning of a number of memory passages, in the choice of which, however, there shall be considerable latitude.

Sixth. The work as a whole must amount to enough to occupy ninety hours of recitation besides the time for preparation, this being the amount of work usually required in order to secure a half-credit in the high schools of our state.

#### OFFICIAL ACTION

The preparation of the syllabus in detail was left to the chairman of the committee. When prepared the syllabus was sent to each member of the committee for approval and was then presented for recommendation to the High School Conference. This is an important meeting held at the University of North Dakota every May. It is attended by most of the city superintendents of the state, and by representatives of practically all the high schools. All proposed changes in the high-school curriculum or other matters pertaining to secondary education are brought before this conference for discussion, and the recommendations of the conference are generally adopted and put into operation by the Board. This conference, in May, 1912, gave its unanimous endorsement to the syllabus, which a few days later was officially adopted by the Board.

This meant that the Board approved the work and authorized any high school in the state to accept it for graduation to the extent of one half-unit. It also meant that the Board would send out an examination in the subject at the same time that it sent out other state examination questions, and that the papers sent in would, like papers in other subjects, be graded and credited by an official reader duly appointed. In other words it meant that Bible study—

while not to be taught in the schools—was recognized as worthy of academic credit and that the way was open to secure the credit.

The next autumn, that of 1912, many classes were organized in various communities of the state. Most of these classes met on Sunday in connection with the various Sunday schools. Some met on a week-day afternoon or evening in the church or in some home. A few, as a matter of fact, met for convenience in the school house after school hours, though this was not in accordance with the plan. In once case, at least, objection was made to this use of the school house; in other cases it seems to have been satisfactory to the community. While most classes met only once a week, a few met twice or three time a week in order to finish the entire course in one year.

In certain church schools not supported by public funds the work was given as a regular course, the class meeting every day as in other subjects. This was notably the case at the New Rockford Collegiate Institute (Congregational) and the Sacred Heart Academy (Roman Catholic) at Fargo. In a recent letter the Sisters in charge of the latter school say: "We have a large class and all are very much interested in their study. We encourage them to take it up, especially, because we find so many students deficient in their knowledge of Biblical history and literature. This work is highly commendable and meets with our appreciation and approval."

Few, if any, serious difficulties have been encountered. Practically all Christian denominations have taken part. Baptists, Congregationalists, Lutherans, Methodists, Presbyterians, and Roman Catholics—the chief denominations found in our state—have all been active in the work. Fifty-nine papers have been so far sent in by Roman Catholic teachers using the Douay version.

#### DIFFICULTIES

Two difficulties not serious but still demanding attention have emerged:

First. There has been some difficulty in finding suitable teachers. The lack seems to be not so much on the informational side as in the matter of inspirational power and ability to maintain interest. Most of the teachers have been educationally well equipped; not all have had the peculiar tact necessary to make a success of a purely voluntary course.

Second. There has been some difficulty in getting the boys and girls to do serious work. Most of them are so familiar with the easy-going methods of the usual Sunday school that they at first



thought that the Bible work would be a "snap-course," an easy way of picking up a little credit. As a result a good many failed to pass the examination. Their failure in some cases discouraged teachers; in many more cases it deterred others from undertaking the work. In consequence the number attempting the examination last June was considerably smaller than a year before. Practically all the teachers agree that the examinations set by the state authorities have been fair tests of proficiency. They have, however, clearly demonstrated that the Bible study is no "snap-course," but that it is just as difficult to earn that half-credit as it is to earn any other half-credit in the high-school curriculum. This is just as it should be, but it has undoubtedly materially reduced the number of students.

#### STATISTICS

The number of papers sent in each year since the adoption of the system follows. All papers sent in are regarded by the local authorities as of passing grade. How many in each class organized failed to take the examination and how many of the papers handed in were rejected by the local reader cannot be determined.

Academic Year	January Examination	15 papers	6 communities	11 passed
1912-13	June	112	32	98
	January	82	21	72
1913-14	June	177	59	163
1914-15	June	127	38	104

[Note: only one examination was offered in 1914-15, that in June.]

Total papers sent in, 513.  
Total papers passed, 448.

In closing this historical sketch one should acknowledge the helpful co-operation of the State Sunday School Association. They paid for printing the syllabus and aided materially in spreading the idea and stirring up interest in the plan.

#### PRACTICAL POINTS

As to *legislation*, no new legislation has been necessary. It did involve, as indicated above a ruling by the State Board of Education to the effect that the work would be accepted toward graduation from high school; it involved the official adoption of the syllabus; and it implies each year the appointment of some one to prepare the examination questions and to read the papers. This, as is easily seen, is an important consideration. So far it has been kept in the hands of the author of the syllabus.

As to *text-books*, the syllabus and Bible are the only text-books prescribed. Individual teachers use such additional helps as are available. There is no uniformity.

Little or no strictly religious teaching or worship is involved in the work, tho this is by no means discouraged. How much is introduced will depend entirely on the individual teacher.

There is no *grading*. The work is confined to high-school students, who may take it at any time during their course.

The *attitude of the local churches* and Sunday schools is, on the whole, distinctly favorable. One pastor is reported as objecting to the plan on the ground that "there is no religion in it." But in most cases church people are glad to avail themselves of the opportunity afforded. Many pastors have organized classes. As stated above, the State Sunday School Association has earnestly pushed the work.

It is *vitally related to the home*. All the work can be done in the home, if desired. In any case, the success of the classes, the keeping up of the interest, the securing of definite results by faithful study depend largely on the attitude of the parents. Teachers can bring little or no pressure to bear to secure results. Boys and girls who are encouraged and assisted by their parents are much more likely to complete the work, and to pass the final test.

As stated above *the teacher* is generally the pastor or some high-school teacher interested in the work. In reply to a questionnaire on this matter, fifty replies were received. Of these thirty-three (33) had taught in public schools, their average experience being 5 years. Forty-two (42) were graduates of colleges, normal schools, or theological seminaries.

Many young people not otherwise interested are kept in or brought back to *the Sunday school*. What lasting religious value this will have cannot be told at this time.

The machinery is well adapted to the purpose of encouraging careful Bible study and also to that of instilling real religious enthusiasm and knowledge. The success of the plan has been marked in many communities, tho evidently of slight value in others. Everything depends upon the intelligence, tact, and spirit of the teacher. Here, as in everything else, mere machinery cannot do the work. It is the man behind the machine that counts.

## EXAMINATION QUESTIONS

(State Board of Education of North Dakota, June, 1915.)

## BIBLICAL HISTORY AND LITERATURE

(One-half unit credit)

(Answer any ten questions; each has a value of 10%. Time, 180 minutes.)

1. Draw an outline map of Palestine, naming and locating by the number the scene of each of the following events:
  - (1) The death of Moses.
  - (2) The early home of David.
  - (3) Solomon's capital.
  - (4) The capital of the Kingdom of Israel.
  - (5) Elijah's contest with the prophets of Baal.
  - (6) The city in which Jesus grew to manhood.
  - (7) The river in which Jesus was baptized.
  - (8) The sea on which he stilled the storm.
  - (9) The city near which Paul saw the vision which changed his life.
  - (10) The city in which Paul was imprisoned for three years.
2. Tell the stories of the boyhood experiences of the four following: Jacob, Joseph, Samuel, David. Confine your accounts to the boyhood experiences.
3. Briefly tell the stories of the four following women: Jael, Ruth, Jezebel, Esther.
4. Tell the story of the book of Job.
5. Tell the story of the book of Jonah.
6. Write a memory passage from the Old Testament, at least 150 words in length.
7. Describe the five following events in the life of Jesus: (1) His visit to the temple when twelve years old; (2) His baptism; (3) His temptation; (4) His transfiguration; (5) His triumphal entry.
8. Mention ten noteworthy places visited by Paul on his missionary journeys, telling briefly on which trip he visited the place and what happened there.

9. What connection with the life and work of Paul did each of the following men have: Agrippa, Barnabas, Felix, Festus, John, Mark, Luke, Peter, Silas, Stephen, Timothy.
10. Name and classify twenty books in the Old Testament and twenty books in the New Testament.
11. Write a memory passage from the New Testament, at least 150 words in length.
12. Explain the Biblical allusion in each of the following quotations:
- (1) "He, who lone in Patmos banished,  
Saw in the sun a mighty angel stand,  
And heard great Babylon's doom pronounced by Heaven's  
command." —*Burns*.
- (2) "I held it better men should perish on by one  
Than that earth should stand at gaze like Joshua's  
Sun at Ajalon." —*Tennyson*.
- (3) "The airy hand confusion wrought,  
Wrote 'Mene, mene,' and divided quite  
The kingdom of her thought." —*Tennyson*.
- (4) "Lazarus left his charnel-cave  
And home to Mary's house returned." —*Tennyson*.
- (5) "He changes the self-satisfied Pharisee into the broken-  
hearted, self-abased Publican." —*Newman*.
- (6) "Known voices are as David's harp  
Bewitching Saul's oppressive woes." —*Faber*.
- (7-8) "Nor did Israel escape  
The infection, when their borrowed gold composed  
The calf in Oreb; and the rebel king  
Doubled that sin in Bethel and in Dan." —*Milton*.
- (9) "On him baptized  
Heaven opened, and in likeness of a dove  
The spirit descended." —*Milton*.
- (10) "So Lycidas sunk low, but mounted high,  
Through the dear might of Him that walked the  
waves." —*Milton*.

## OUTLINE FOR PLAN OF INVESTIGATION OF WEEK-DAY RELIGIOUS INSTRUCTION

(1) History. How and when was the experiment started; how was it developed? Just what is the system now in operation? What difficulties have been encountered; What religious bodies take part?

(2) Statistics of schools, pupils, teachers, expenditures, salaries, it would be desirable if these might be secured for each of the religious bodies that participate.

(3) A complete time schedule for each religious school, the schedule should show clearly the length of the class periods, the grades taught, the number of times per week each group of pupils received instruction.

(4) Has the experiment involved any new legislation? Has it involved any new public-school regulations?

(5) The equipment of each religious school, what type of building, furniture, etc., are employed for the religious schools? How far are these adapted for school purposes.

(6) Curriculum and text-books. If an unpublished curriculum is used, it would be desirable to state in outline the ground covered in each grade.

(7) Methods. What means are employed for training in worship? How far are natural conditions of worship secured? What methods of instruction are employed? How far has there been developed actual training in conduct, that is the practice of religion in society? It would be very desirable for purposes of comparison if examination questions with pupils' answers in the different grades could be secured and sent in with the report, and in addition other samples of the pupils' work.

(8) Methods of Grading and Promotion. Does the religious school adhere to the grading of the public school? On what conditions are the pupils promoted?

(9) How is the whole matter related to the local Sunday schools? What is the curriculum of the Sunday schools which these pupils attend? What is the attitude of the local churches toward the experiment?

(10) How is the whole matter related to the home?

(11) The Teachers? Number? Sex? Preparation? Experience in religious education? How many periods does each one teach? How many different grades does each one teach?

(12) Administration and Supervision. How are teachers appointed? How are courses and text-books chosen? How is the financial support secured? How is the whole supervised and tested?

(13) What results of significance for religion are thus far visible?

(14) What is your final judgment upon the whole experiment as religious education? How far does it seem likely to contribute to a general scheme of education in which religion shall have a proper place? Here would be included, of course, such criticisms as the investigation would suggest.

## CO-OPERATIVE STUDY OF THE RELIGIOUS LIFE OF CHILDREN

### AN INVITATION TO PARENTS, TEACHERS AND LEADERS

*Prepared by the Commission on Religious Development*

*Lester Bradner, Chairman*

How much do we really know concerning the religious life and the religious capacities of children? Convinced that existing publications on child study give little specific information on these points, and that such information is essential to the wise organization of religious education, the Department of Sunday Schools of the Religious Education Association at its New Haven meeting in 1914 appointed a commission to devise a plan for the co-operative study of the religious life of children. The action then taken was confirmed and made more specific at the Buffalo Convention in 1915. The general meaning and point of view of the enterprise here proposed may be gathered from Dr. Hartshorne's paper on "Securing First Hand Data as to the Religious Development of Children," RELIGIOUS EDUCATION for October, 1915, Vol. X, No. 5, page 481.

In accordance with this action, the Commission of the Religious Education Association on the Religious Life of Children now invites the co-operation of all persons who are in a position to make first-hand observations of children's religious and moral reactions. Directors of religious education, pastors, and superintendents are requested to co-operate by stimulating parents and teachers to respond to this invitation.

#### METHOD OF OBSERVATION

The history of child-study shows that such observations, if they are to be fruitful, must be guided by certain simple principles:

1. All items of hearsay are to be excluded. We must have eye-and ear-witnesses.
2. In most cases one's unsupported memories of events beyond the immediate past lack necessary details and also assurance of sufficient accuracy.

NOTE: This article has been reprinted as a circular, which may be secured from the office of the Religious Education Association, Chicago, Ill. The commission will be glad to receive the names of any parents, teachers, or leaders of children, who are known to be willing and able to co-operate, and will send the circulars to them upon the request of pastors, directors, or others acquainted with their work.

3. Careful and constant distinction must be made between what we observe and what we infer. We can not observe emotions, ideas, motives, or choices in others. What we can observe are the movements of a child's body or of parts of it and the immediate consequences of such movements. We can know where a child goes; how fast he goes; what route he takes; what his hands do; what things he touches, and what he does with them; whether he laughs, smiles, scowls, pouts, cries; what he says, orally or in writing; what drawings he makes; what songs he sings; how often he does this or that; how he spends his time; what he does with his possessions, and much more. In short, the observer is to set down as fact only what he can state in terms of *his own sense perceptions*. We must be able to reduce all our data to forms like this: "I saw this; I heard that." This simple rule will exclude much: "One day, when Oliver had been naughty"—this means nothing definite, and it includes an opinion. It must be excluded. If the fact that Oliver had snatched his year old brother's rubber ball and then screamed and stamped when it was taken from him and returned to his brother, say so; and tell also just how the ball was taken from Oliver. "Willie was selfish" or "unselfish," "obedient," "a timid child," "conscientious," "reverent," "attentive," "thoughtful," "imitative," "affectionate," "sensitive," "thoughtless," "generous," "quarrelsome," "inquisitive"—every such statement should be avoided unless specific acts or words are adduced to show what is meant, and even then great caution should be used lest the statement be more general than the observed fact clearly justifies. Generally, every such expression should be excluded because it is a matter of opinion or of individual judgment.

4. With the record of the act should go also a careful statement of the situation in which it occurred. By "situation" is meant anything—such as where the child was, who was present, what was going on, what the child had been doing immediately before, what had been said in his hearing, what previous experience he had had of such situations—that throws light upon what he desired, attempted, enjoyed or disliked, thought about, meant by his words, and why he made just this reaction rather than some other. Here we approach interpretation, and there is danger that we shall make hasty inferences as to the child's attitudes, thoughts, and feelings. The way to avoid such error is to make a copious statement of the situation, even at the risk of including irrelevant matter. The material, it should be remembered, will go before a central committee which will compare it with other similar material before

making interpretations. Thus it may well happen that what appears to be insignificant will turn out thru comparison with similar items to be really important.

5. In practically every case the home life of a child is a determining factor in his moral and religious reactions. Therefore, in your first report upon any child, tell how religion is treated in his home, and what the general conditions are: The religious attitudes and habits of each parent. Is religion talked about in the home, and if so, what is said? Is there family worship? If so, describe it. Give a list of members of the household, including each child (with age and sex) and the number of employed helpers. What type of religion is characteristic of those employed to attend the child? What is the method of family government and discipline? Is it a family of culture and refinement? What about books, music, pictures, intellectual interests in the home? What is the occupation of each parent? About how much is the family income?

6. Ordinary as well as extraordinary reactions should be recorded. We want to know what any ordinary child may be expected to do and say under ordinary circumstances.

7. A child should be observed in as many different situations as possible. In this way one reaction will throw light upon another. Records of the same child's reactions thru a series of years are the most valuable of all.

8. Wherever practicable, collections should be made of diaries and journals, letters, stories written, drawings, and any other documentary material that throws light upon the moral and religious growth of the child or youth. Any such documents sent to the commission will be treated as private and sacred, and they will be returned if the senders so desire. Photographs showing children doing any spontaneous act will be gladly received.

9. The commission desires to have on record the sex and date of birth of every child observed. Include these items in your first report upon any child. If you cannot give the date of birth, tell how old the child is in years and months. In subsequent reports upon this child his initials will be sufficient to indentify him.

10. In *every* report give the child's initials, the date of the reaction that you describe, and your own name and address.

11. Study the following records (of actual children as specimens (description of family life being presupposed):

A. R. (boy, born May 5, 1908). Date of this reaction, Dec. 20, 1911. At dinner he was discarding from his plate several crusts



of bread that were perfectly good. Marie, the maid, thinking to persuade him to eat them, said, "There are lots of hungry little boys in the world who would be glad to get those nice crusts." The father added that some little boys were so hungry that they would be glad to pick the crusts out of the ash box and eat them. A. R.'s eyes were wide open. After a moment, in a half tearful, half impatient voice, he said, "O dear! Why doesn't our Heavenly Father give those little boys something to eat?"

W. B. (boy, born Aug. 25, 1910). Date of this reaction, June 30, 1913. The physician had advised against allowing W. B. to eat strawberries. At dinner strawberries were served, and a small cousin who was present was allowed to eat them. W. B. wanted to know why he too might not eat strawberries. The mother carefully explained that the physician had said that they would make W. B. sick. He protested somewhat. After dinner all left the room save W. B. Soon he came running into the other room to his mother holding up in his hand a large, beautiful berry, and saying: "See, Mama, I found this on the floor under the table, and I didn't eat it, I didn't eat it, I didn't eat it," with increasing emphasis at each repetition.

The following case illustrates the imperfection of a record that does not give date of birth and of the reaction. C. H., a boy of about ten, after listening in his Sunday-school class to the story of David and Goliath, said, "I don't believe that story. There never was a man ten feet tall." At what age does such questioning arise? The case described here would help us much farther toward an answer if we knew C. H.'s exact age.

#### WHAT TO DO WITH REPORTS OF OBSERVATIONS

1. Send your name and address to Hugh Hartshorne, Secretary, 3041 Broadway, New York. If your observations concern any children who are being observed by others also, give also their names and addresses so that all information about each child can be brought together.

2. In case you expect to report only incidental observations, write up each one separately and send them to the secretary together with all the necessary facts about each child observed, as described under points 5 and 9 above. If the same child is reported on twice, these general facts need not be repeated, but the child should always be identified by the use of his initials.

3. In case you expect to observe one or more children for a period of months or years, give the initials of each child under

observation, state your relation to the child, and give such general facts as are mentioned under points 5 and 9 above. Then send in from time to time the results of your observations, following the directions set forth in the other preceding paragraphs, and making use of the "Guide to Observations" which follows. Other sets of questions and problems will be sent out later to those especially interested. Frequent reports from observers are essential for the wise direction of the investigation.

#### GUIDE TO OBSERVATIONS OF RELIGIOUS AND MORAL REACTIONS TYPICAL PROBLEMS

##### SET NO. I

This list is suggestive only, and not exhaustive. Some of the questions can be answered by parents, some by teachers, some by others. Some concern children of one age, some, children of other ages. In general, the questions begin with children of three and work toward older children, but most of the questions will be found helpful with all ages. Select the questions you can answer, and supplement the observations with similar ones, on similar matters.

1. If a story is told, give it, or else refer to it by publication and page, and record spontaneous comments and questions of each child under observation.
2. If a picture is used in class, or at home, record spontaneous comments, etc., giving name and publisher of picture, and circumstances attending its use. Send the picture itself if practicable.
3. If pictures are drawn by the child, send samples, describing the occasion, such as the story told, the exact method by which the child was asked to draw, or the way in which the child set about it and the child's comments on his own work.
4. Keep the following records for a year, concerning a child in the beginners' or primary department:
  - a. Give the words of, or references to, all the songs used during the year in this Sunday-school department, or in the home.
  - b. If the child asks to have songs sung, either in Sunday school or at home, keep a list of those asked for, giving the date of each request.
5. What questions does the child ask, or what remarks does he make about God? Describe the situation which lies behind each quotation you make and describe any action which accompanied or followed his comments.
6. Record with date any changes which may occur in the child's language or action in reference to God.
7. What does the child do or say when instances of need (human, animal or plant life) come to his attention? Describe fully both the situation and the child's response.
8. What does the child say spontaneously about his own past, near or remote?
9. What moral or religious standards does he express for his own conduct? What plans does he make for his own conduct in the immediate future? Does he carry them out?
10. What does he say about his more remote future? Record fully the circumstances and dates of changes in, or additions to, his plans for his own life.

11. Give as many instances as possible in which the child has made a choice or selection between two or more things or acts. State as fully as possible the circumstances leading up to the choice, giving preliminary comments, etc.
12. Describe the child's companions in play.
13. If the child has imaginary companions, tell what he says about them.
14. What games does he play most? (Keep a record if possible.)
15. Does the child undertake of his own accord to get up or lead religious services at home? If so, describe with accuracy the plan and arrangement, quoting words used, especially if sermon is given.
16. Give instances in which he says or knows that he or some one else has been cheated or wronged or annoyed or disappointed. What does the child do or say about it?
17. What comments does he make on right or wrong acts of his own or others'?
18. What remarks or acts show any connection which the child makes between his ideas of right or wrong and his ideas of God?
19. What acts or sayings seem to reveal a sense of guilt or self-blame? Give attendant circumstances.
20. How much money does he have to spend? How does he get it? What does he spend or save it for, or what does he do with it?
21. What remarks does the child make in connection with the money he gives for religious purposes?
22. What comments or questions does he offer with regard to public worship, whether in church or Sunday school?
23. What comments does he make and what questions does he ask on matters related to religious instruction, Sunday-school attendance, Sunday-school lessons, the Bible, certain persons such as the minister or Sunday-school teacher or leader, the religious life of the home, and so on?
24. What does he do in church?
25. What is the child especially curious about in religion? Give the evidence.
26. Give comments and questions or actions as to natural phenomena, such as storms, sunsets, seasonal changes; the night sky, trees, flowers, streams, the ocean, animals, etc.
27. State what memory work has been done during the preceding year and point out which of the items the child now says he likes best. Give also what he says when asked why he likes these best.
28. What preference does he mention, or what comments does he make with reference to specific Biblical personages, or to certain kinds of Biblical material?
29. What stories does he tell with most enthusiasm and readiness?
30. What questions does he ask about conduct, about people, and about himself?
31. What definite forms of service has he undertaken, either by himself or in active co-operation with his class mates? Give the attendant circumstances.
32. What possibilities of service has he ignored or neglected or forgotten, after choosing or agreeing to the service? What has he refused to do? What reasons has he given?
33. What contributions has he made to a class prayer? (See full list of questions on prayer.)
34. What special moral problems does he have to face? Does he comment on them? If so, how? If not, describe ways in which he meets them.

35. What books does he read? What does he say about them? (He should be encouraged to keep a list of each book read and the date of reading.)
36. What characters studied does he say he likes best? What reasons does he give?
37. If he is making a collection, what is it, and how does he get the specimens? If by barter, what does he give in exchange for specimens?
38. If debates are held, give the subjects if the debates are voluntary, and the side, if the side is chosen by him. What does he say about it afterwards?
39. What does he say or do when confronted with a beautiful picture, or scene, or piece of music, or poem, or heroic deed? Give details.
40. What stories, poems, etc., has he written? Give circumstances.
41. Does he keep a diary? (Suggest a diary.)
42. Describe the persons he says he likes or admires, or dislikes or despises, whether young or old.
43. Give instances of self-sacrifice and the reverse, noting carefully the objects which call out or fail to call out the effort.
44. What remarks or acts show whether efforts of self-sacrifice are connected closely with ideas or customs ordinarily called religious?
45. Cite instances to show what kinds of things arouse a spirit of special generosity, or of special selfishness.
46. How does he spend his spare time?
47. What is the nature of confidential talks with you? If you are not his confidant, who is? About what matters is confidence given?
48. What does he expect to become? How does this purpose affect his conduct?
49. Give instances of impulsive remarks or acts.
50. Give instances of reflection, thoughtful comment, reasoned judgments about conduct leading to choices. Are these choices carried out?
51. What evidence have you as to purpose and ideals?
52. Describe the circumstances attending his joining the church.
53. What are his school marks? These should be collected and given complete.

#### ADDITIONAL QUESTIONS, RELATING MORE PARTICULARLY TO LATER CHILDHOOD AND ADOLESCENCE

54. What duties in the family has the boy or girl taken up of his own accord? Record the circumstances, and any comments made or reasons given by the child.
55. Make a similar record of duties or tasks evaded, or dropped.
56. Record comments indicating moral judgments on the actions or words of others, describing the actions or words commented upon.
57. Record similarly comments on books or sermons.
58. Give instances of refusal to do as companions were doing, with reasons or comments given. Give details of the circumstances, and exact wording of comments.
59. Describe enterprises initiated or carried out, alone or with other children. Give fully the circumstances of starting the project, its purpose, number of children co-operating, length of time continued, how much and what advice and help from older persons, and result.

60. What does he do or say when annoyed, irritated, disappointed, gratified, disturbed, or elated?

61. Make a record as to comments and actions in reference to pictures, architecture, etc.

62. For what hymns and "sacred songs" is preference shown? Record comments and actions as new acquaintances or preferences are made in this line.

63. Record each new comment or action in regard to prayer, as *practised* by himself or others, individuals or groups.

64. If the older child or youth tells of his own childish ideas, record:

- (a) His statement of what the idea was.
- (b) His statement of the situation and date with which he associates the idea.
- (c) The situation as it actually was, and its actual date, as checked by others' memory of it and, if possible, by records, (letters, etc).
- (d) The circumstances which reminded him of the idea; or the situation in which the reminiscence arose, and his further comments.

SPECIAL SUGGESTIONS IN REGARD TO OBSERVANCE OF PRAYER LIFE  
MORE PARTICULARLY FOR TEACHERS BUT ALSO USABLE BY PARENT OBSERVERS.

Two lines of evidence are sought: (1) On change in capacity for prayer; and (2) On effects of praying which extend beyond the moment of prayer. It is therefore essential to record observations both *now* and at the *end of definite periods*.

I. CAPACITY FOR PRAYER

*A. The children's ideas of prayer.*

(1) What do the children think about prayer? (e.g., ask: "Why do we pray?" "What is it to pray?")

(2) What instruction in the meaning of prayer has been given since your first observations?

*B. The children's practice of prayer.*

1. *Spontaneous or informal prayer.*

- (3) Under what conditions does the child pray spontaneously?
- (4) Illustrate how you control the conditions of prayer in class.
- (5) What are some of the pupils' prayers?
- (6) What do they pray about?
- (7) What is the usual length of their prayers?
- (8) What influences the subject-matter?
- (9) Describe the class "atmosphere" in prayer.

2. *Formal prayer.*

- (10) Describe how forms are made or selected.
- (11) Give the forms used of late.
- (12) Describe how they were used.

3. *Silent prayer.*

- (13) Describe how you have used silent prayer in class.

4. *Private prayer.*

- (14) Which children pray daily? (Names.)
- (15) Which children use forms? (Names and forms.)
- (16) If forms are not used, what do they pray about?
- (17) How do the mothers or fathers help each one?
- (18) To which children did you suggest forms or topics? (Keep names, and forms or topics in each case.)

C. *The children's appreciation of prayer.*

- (19) Describe such external matters as posture, tone of voice, facial expression, unsolicited comments, etc.

## II. THE EXTENDED EFFECTS OF PRAYER

A. *Spontaneous or informal prayer.*

- (20) What are the observed effects of prayer: a. On the one who prays? e.g., manner, work, conduct mentioned in the prayer or associated with prayer in the pupil's mind. Is there any evidence of change due to the fact of prayer? b. On the rest of the group?

B. *Formal prayer.*

- (21) Compare the social effects of forms:
  - a. Made by the children: b. Selected by the children: c. Provided for the children.
- (22) Compare the social effects of formal and spontaneous prayer.
- (23) Can you trace any changes in conduct or attitude to the prayer life of the pupil as participated in when alone, in the class, or in the service of worship?

## ESPECIALLY FOR PARENTS

- 1. Does he say his prayers every day? Morning? Night? Does he use a form? If so, please quote.
- 2. Is the mother present at prayer time? The father? Does either assist?
- 3. Do you explain prayer to him? If so, what do you tell him?
- 4. Is the moment of prayer prepared for? By questions? By conversation? By private reflection? By reading? Give details.
- 5. Are topics for prayer suggested? If so, what topics?
- 6. Do you know what the child says in his prayers? If so, give details.
- 7. What questions has he asked about prayer?
- 8. What remarks has he made about it?
- 9. What has he wanted to do, or not to do, in respect to his prayers?
- 10. Does he take part in family prayers? If so, how? In saying grace at table? If so how? What comments does he make about the details of family worship, or at the time of family worship?
- 11. What effects in conduct or attitude do you know to have resulted from the child's prayers?

# SOCIAL RELATIONS OF YOUNG PEOPLE TO THE CHURCH

## PRELIMINARY REPORT OF A COMMISSION

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This preliminary report is the outcome of considerable correspondence with the widely scattered members of the Commission, in order to ascertain their views on the nature of the problem before the Commission, the phases of the question that should receive attention, the method of investigation that should be followed, and the form to be taken by the final report.

There seemed to be much question as to whether the question submitted to us for investigation concerns the social relations of a certain group of young people to the church, dealing therefore with the social activities of the church in the more limited sense; or, with the larger relations of the church to the social life of all young people.

The Commission feels that the latter is the correct statement of the problem. We are to study this question with the hope of being able to formulate some helpful statement as to the proper attitude of the church and a practical working program for the church in meeting the social needs of young people generally.

The importance of the task is clear when we realize how vitally these social conditions influence the religious views and the development of character of those concerned. We have by this time pretty definitely accepted what has been a recognized fact in general education: that habits, conduct, the things that determine the character of the individual cannot be developed through instruction alone. Character cannot be taught, it must be developed through training. A Christian character and an effective religious program of life cannot be taught out of a book, not even from the Bible.

Experience confirms the theory that it is the influence of the strongest environment, spiritual as well as material, which in the majority of cases determines the character of the individual. It is certainly the part of wisdom for the church to take into account in the shaping of its policies and programs of work, conditions and influences which are bound to be either of serious hindrance or great assistance in the religious education of the child.



### THE NATURE OF SOCIAL SERVICE AND ITS PLACE IN THE CHURCH

In such a discussion as this, the term and the idea of social service will have so large a place that it is important to be clear as to our meaning. Mr. Hutchins makes clear in his paper, as also in his book on Graded Social Service for the Sunday school, that this is the era of popularity for social service. As is usually the case at such times, the idea is taken up by many as a fad or, if even with a more serious intent, still with little or no intelligent comprehension of the real aims or methods that should be pursued. Many churches as well as individuals are engaging in programs of so-called social service which in reality are not social in the true meaning of the word, and some, while more nearly realizing the ideal in this sense, are still without adequate correlation of the service undertaken to the general program of religious education in the church.

The first of these difficulties is thus discussed and illustrated by Professor Hutchins. "The term 'social service' must stand for all those forces which develop an interplay of life and result in establishing full human relations with other individuals and groups. The hallmark of social service, in other words, is the production of a consciousness of social unity and a genuine reciprocity of life. The supreme social task for all of us is the furtherance of our own socialization and the socialization of all with whom we come in contact, the promotion of that democratic process by which we enter more and more completely into reciprocal human relations with an ever enlarging group." Thus we get away from ideas which classify individuals as different from ourselves and tend to regard them in the light of universal and fundamental identities. "Whatever assists in this socializing process is social service."

"Some years ago a large manufacturing corporation, at the instigation of its president, built a model town for the use of its employees. Sanitary houses were erected, beautiful parks with flowers and fountains were laid out, and opportunities were provided for recreation and improvement. Some time after the inauguration of this ameliorative scheme it was deemed necessary, during a period of financial depression, to reduce the wages of these employees by shortening the hours of work and, when, as a consequence, a strike was declared, the president of the company was astonished and perplexed, and considered these employees as utterly unappreciative. Still later, when the promoter of this enterprise died and a court decision required



the company to divest itself of the management of the town, as involving a function beyond its corporate powers, scarcely a protest was made by the employees against the dismantling of the parks and the discontinuance of other features.

"What was the trouble? 'The president of the company,' as Jane Addams has said, 'went further than the employer usually does. He socialized not only the factory, but the form in which his employees were living. He built, and in large measure regulated, an entire town, without calling upon the workmen either for self-expression or self-government.'"

How did he come to make this mistake? "Into his attempt at social service he carried no social imagination, no associative insight, and, while he sincerely wished to contribute to the life values of his employees, he was content to 'test the process by his own feelings and not by those of the men.' So, after his model town was built and equipped with its many advantages, the relations between the company and its employees, instead of being transfused with a spirit of humanity, were purely abstract, and no real community of thought and feeling and effort was established. Notwithstanding the munificence of his social contribution, the activities of this employer were not social service for they exerted no effective socializing power. In its contribution to the socializing process we have the true test of every social activity and, no matter by what other designation it may be known, philanthropy, neighborliness, education, or religion, social service will always be recognized through the fullness and wealth of human experience which it mediates; the intimate, sympathetic associations which it begets; the clearer vision which it affords of the common needs and hopes and purposes and tasks which belong to our common human life. Everything that makes the democratic Christian principle an actual growing experience and achievement in the lives of its participants is social service."

In his book, above mentioned, Mr. Hutchins has called attention to the other phase of this problem: the necessity that social service in the church shall be related to the religious experience and the religious training of the person rendering it. An illustration of failure at this point he finds in the case of a young ladies' class in a city Sunday school which became interested in a home for dependent children and resolved to make a contribution to its funds. "In order to raise the money they decided to give a little play, and many happy winter evenings were spent in re-

hearsals at the home of the teacher. In a conversation with an interested member of the class, after the season was over, I discovered that, while she abounded in exclamations over the good times they had enjoyed, she could not recall the name of the institution for which her class was working, knew next to nothing of its work, its necessity, its character, and had no personal relations whatever with the children who were the recipients of the beneficences of the class."

Other examples are given, and probably everyone could add to them out of experience, of just such cases of gifts and service rendered by individuals and groups in which the activity was play pure and simple, for we are told that in play the activity is an end unto itself and interest is not mediated in the ultimate purpose.

Not only is it important that, in social service, the server should enter fully and intelligently into the full comprehension and appreciation of his service, but, from the standpoint of religious education, he should understand its religious significance. Otherwise I do not see the justification of its inclusion in a scheme of church work, and it certainly will lack the fundamental impulse and inspiration necessary to hold the worker to so difficult a task. We must see clearly and feel deeply that social service is not merely an extra wheel, a line of activity undertaken to broaden the scope of the church work and give the workers a job. It should be the natural, spontaneous, inevitable expression of an impulse arising from the genuine conviction that God is really our Father, that all men are his children and therefore one in a great brotherhood.

A concrete example of this may be found in the experience of a group of young women who, in connection with another Sunday school, followed for some time a course of Bible study. They finally reached the study of the Social Significance of the Teachings of Jesus, using as an outline Professor Jenk's textbook bearing this title. The outcome of this study was a deep and abiding conviction of the reality of the personality and influence of Jesus in modern as well as in ancient life. This soon gave rise to the insistent question, What are we going to do about it? The next step was a serious consideration of existing needs and opportunities for the expression of this impulse toward a more Christian relationship in life and service toward those about them. The outcome was the organization of a club for working girls, the leadership of which came from this Bible study group,

and the controlling motive in which was to discover the real needs and desires of the girls with whom they were working, and to help them realize these to the best possible advantage. This club has been in active operation for three years. Its development has been rapid and has been free from arbitrary planning, and its results, both in the development of the girls and in the religious inspiration which it has brought to its leaders, have been simply without measure. It has proved to be a piece of real, Christian social service, because it had its inception in a Christian impulse and has never left it, and it has been carried on always from the point of view of those whom it was intended to benefit, with whom the workers engaged in it made common cause.

If now we add to this interpretation of social service the necessity already suggested in our opening statement; namely, that of reckoning with the environmental forces that inevitably influence the religious and moral, as well as the physical and mental development, of children and youth, we have the foundation for interested effort in the solution of this problem.

Right at this point let it be said that the members of the Commission will gratefully appreciate suggestions, especially information as to concrete pieces of work that are contributing to the solution of various phases of this problem. Different fields vary so widely in the conditions affecting the nature of the problem and the methods of work, and there are so many churches, each achieving its measure of success in one line or another, that all such contributions will be of great assistance in outlining a program of work that may be helpful to all.\*

#### THE SOCIAL NEEDS OF YOUNG PEOPLE AND THEIR EFFECT UPON THE PROBLEM

The next step, therefore, and the real task of the Commission, is to investigate the social needs which constitute the problem and determine the nature of an adequate program. The following points are offered as suggestive and in the hope that they may bring additional contributions. These are formulated as the result of Mr. Bradford's paper and correspondence with other members of the Commission.

##### 1. *Needs arising from Home Conditions.*

We must consider the problem of the child whose home is one of poverty, where opportunity for social enjoyment and true

\* Such communications may be sent to the chairman of the Commission, at the Brick Church Institute, Rochester, New York.

recreation is so entirely lacking as to have well-nigh crushed desire or the possibility of response to any higher motive, leaving life on the dead level of mere existence. It is futile to preach or to make much of any appeal to the spiritual nature in such a case.

Of even more significance to the average church is the problem of the wage earner's home, in which desire is active, the craving for recreation, self-improvement and advancement strong, but opportunity for gratification meagre owing to the narrow margin between income and the bare necessities of life. The young people from such homes are practically limited for the gratification of their natural and legitimate desires to the cheapest of commercialized amusements or the most barren of social opportunities.

Still another problem is presented by the home of wealth and opportunity which lacks either vision or responsibility, and which hands over the child to any kind of amusement or social life with the simple demand that it be "in good form" and approved by "society," with often the most dubious meanings attaching to both these phrases.

### 2. *Conditions of School Life.*

A second group of problems is presented by school conditions.

First of all, we meet the question as to whether the type of educational training given by the average school is meeting the practical needs of the child and fitting him for efficient living. The fact that only about five per cent of the children in the primary grades complete the high-school course would seem to accentuate this query. What is the trouble? Has the church any responsibility or help in this matter? Certain it is that every ill-trained and therefore inefficient child presents a more difficult problem for religious education than he might otherwise offer.

Again we are confronted with the moral problem of our high schools, a problem which may possibly have been exaggerated in some quarters, and which we hope has shown genuine improvement in some, but which still is sufficiently acute to demand the serious attention of the church and leaders in the religious education of the young. This problem is not entirely limited to the high school, for recent investigations have shown it to be in course of rapid development as early as the fourth grade in many communities.

### 3. *Industrial Conditions.*

Still another problem is presented by the boy or girl who has left school and gone to work. Another group of problems would

be a better term, for the personal approach to such individuals is conditioned by a number of facts.

First, there is the inevitable spirit of independence and throwing off of parental control which comes with this stepping out from the home life into the position of wage-earner. One hitherto powerful source of influence is now weakened or disappears altogether.

Then there are the particular temptations which may arise from the nature of the employment engaged in, or the lack of self-control due to fatigue occasioned by too long hours or too strenuous work.

Aside from the mere matter of temptation, the nature of the employment is often a determining factor in the dominant interests through which the individual may best be reached with a view to intellectual improvement or spiritual culture. Clubs and groups along vocational lines are evidences of this force.

#### 4. *Recreational Conditions.*

The conditions under which young people find their recreational life bring up another group of problems. We must recognize first of all the necessity of some recreation, its legitimacy in life. We must appreciate the direct educational advantage furnished by play and games and other forms of recreation. The training in mental and moral habits, no less than physical, which the boy gets upon the playground or in the gymnasium, has no little part to play in character formation and in fitting the individual for the part he has to play in life.

This recreational problem assumes different aspects according to age and general life conditions, as suggested in the first paragraph under Home Conditions. Take, for example, the fundamentally important question as to what amusements are proper for young people, and particularly young children. There is little doubt that the cause of many of the excesses of well-to-do young people is the thoughtlessness with which their parents not only permit but encourage their participation in parties, the theatre and other social functions, better fitted to adult years, with a freedom that leaves these children with practically nothing to grow up to. As a result they are blasé by sixteen, and adult life finds them with the craving for more and more highly spiced entertainment as a spur to jaded appetites.

Then there is another group of problems regarding the recreation of boys and girls in school, the provision of suitable games and contests under proper supervision, the safeguarding of the

boys especially against a type of athletics that tends to develop a select group of more or less professional athletes for the rest of the school to admire, and the erection of standards of success with the motto, "Anything to win." This latter problem relates particularly to the high school.

We must consider also those forms of recreation which appeal to the dramatic instinct, the theatre and especially the motion picture houses. The mere fact that this latter widely pervasive form of amusement is under the control of a great corporation, with almost unlimited capital, ready to fight any restraining influence on the part of state or local government, ought to arouse a lively concern on the part of the church.

Again there is the social party and dancing, a form of recreation with which we must reckon. No matter whether we approve of it or not, it still remains a fact that dancing offers to a very large group of young people almost the only attractive form of social recreation and opportunity for them to meet one another. The numbers of young people who thus regard dancing and participate in it, the conditions under which they do thus participate, the commercial aspects of the dance hall and the dancing class, the nature and success of municipal and community enterprises for this purpose; all these demand careful consideration before we can discover the need, possibility or nature of any adequate church program.

##### 5. *Choice of Vocations.*

Yet another group of problems is presented by the manner in which the large majority of young people drift into, rather than select, their life work. The simple statement that ninety per cent to ninety-five per cent of the graduates of the law department of a great university change their calling within five years of graduation should point out the wisdom of some adequate vocational guidance. What can the church do in this line? If nothing, then it should at least be the concern of religious educators to see that it is done by the right persons or agencies. Such unsettled conditions in so vital a period of life cannot but profoundly influence the development of character. The loss to the community and the church by the withholding of what might otherwise be effective leadership can hardly be estimated.

##### 6. *Conditions Affecting Marriage.*

The last group of problems to which we shall here refer is that attending the choice of life partners. Here again the pro-



portion of those who drift instead of exercising intelligent selection is painfully large. The investigations and discussions of the divorce problem have established beyond question that the greatest single contribution to the abatement of this serious evil would be to secure more serious and wise consideration on the part of young people before entering upon this relationship of marriage. If we could lead them to think more of what is involved in marriage and the establishment of a home and the rearing of children; if we might bring them to a truer estimate of the real values in life and of the things really necessary to happiness, we should have fewer cases of happiness deferred or missed altogether because of the straining after fictitious values or unsatisfying standards. Surely the church has an opportunity here. Jesus preached that "a man's life consisteth not in the things which he possesseth." The pastor of one city church recently delivered a series of sermons on this subject. They were wise, helpful, and inspiring and were followed by hosts of young people with serious and eager attention, a marked testimony to their profitableness. Yet it was even pathetic to observe the way in which many older people and even other pastors seemed to regard them as a subject of humor.

Sermons alone will not fill the whole need in this matter. There is call for wise counsel and personal guidance based upon adequate and intimate knowledge of the individuals and conditions involved.

Such are some of the more evident, if not the most vital, conditions and needs that seem to call for attention on the part of the church as she attempts to formulate an adequate policy of social service and religious educational work. Undoubtedly others may be added and, as stated above, the Commission will not only welcome but sincerely hopes that this preliminary discussion may give rise to further suggestions.

#### DISCUSSION REGARDING THE RELATIONS OF THE CHURCH TO THE SOCIAL LIFE OF YOUNG PEOPLE

Impossible to make any adequate suggestions as to the program of the church until the facts regarding conditions are more definitely established.

That the church has some responsibility in the matter is clear from what is already known. Even were it not for the inevitable effect upon religious life of social conditions, there is an element



of grave injustice in the present unequal provision for the satisfaction of common and natural desires among different groups of children.

In addition to the classification of groups and needs already outlined, they must also be considered in the light of the age, education, and vocation of those affected.

We must also consider the question of how far the church should attempt to provide for existing needs directly, and how far this should be done in co-operation with other agencies, such for example as the Y.M.C.A., Y.W.C.A., Boy Scouts, Camp Fire Girls and the like.—*J. W. F. Davies, Winnetka, Ill.*

Need of some plan of scientific study of the religious reactions of children to varying forms of social activities, games, etc., just as in the Commission on Worship this has been done with regard to varying forms of services.

Another fact to be taken into account is the overcrowded time of children to-day, which leaves them no opportunity to do anything beyond that already prescribed. This raises the question of standardization of time.—*Hugh H. Hartshorne, Union Theological Seminary, N. Y. City.*

Consider the question of the young people's relation to the community. The church handicapped because there is no such thing as a church of the community. The problem is one of the co-operation of all agencies. We should define the various functions of church, home, school, etc., and secure the co-operation of all.—*Wm. H. Boocock, Buffalo, N. Y.*

Quoted example of the Council of Churches of Hyde Park, Ills. Social Settlement, formed with the purpose of studying and providing for the needs of those lacking in opportunity. One feature a union of parents' clubs in effective work<sup>ing</sup> for the control of existing conditions.

The church is the institution that can create sentiment in the community in favor of better things.—*Oscar C. Helming, Chicago.*

## AN INTRODUCTORY SURVEY OF THE LAY TRAINING SCHOOL FIELD

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I have confined myself to the field of lay training in the United States as offered in schools other than theological seminaries, understanding by the term, lay training, the systematic training for all forms of definite religious work other than that of the ordained ministry. With this in mind the schools which prepare for social service distinctly have been omitted from this survey as they have no place in this category, even as the law or medical schools, altho all have a deeply religious significance and objective.

Thirty-four years ago this coming May, the first training school for religious work in the United States was organized in Chicago (1881). Since that time the number of such schools has rapidly grown. The present number, as near as can be ascertained, is sixty one.

As a basis of classification has never yet been determined, any such classification as I have made is arbitrary, general, and unsatisfactory. Following the lines of least resistance, for the present at least, the sixty-one schools are here grouped as follows:

I. Home and Foreign Missionary Training Schools.....	16
II. Deaconess' Training Schools.....	15
III. Training Schools for Social and Religious Workers.....	2
IV. Schools of Religious Pedagogy.....	1
V. Schools for Y. W. and Y. M. C. A. Secretaries.....	3
VI. Unclassified (various types of "Bible Schools").....	24
Total.....	61

Thirty-four of the sixty-one have fully reported through questionnaires, none of those which I have grouped as "unclassified" having reported. A more complete report might necessitate the assigning of some of these "unclassified" schools to another group.

The detailed list of these schools is as follows:

### I. HOME AND FOREIGN MISSIONARY TRAINING SCHOOLS

1. The Scarritt Bible and Training School (M. E.). Kansas City, Missouri.
2. Lucy Webb Hayes National Training School (M. E.). Washington, D. C.
3. Cincinnati Missionary Training School (M. E.). Cincinnati, Ohio.
4. Chicago Training School for City, Home and Foreign Missions (M. E.). Chicago, Illinois.

5. Methodist Training School (M. E.). Nashville, Tennessee.
6. Florence Severance Bible and Missionary Training School (Pres.). Wooster, Ohio.
7. Presbyterian Training School (Lay workers as well) (Pres.). Chicago, Illinois.
8. Woman's Missionary Union Training School (Bapt.). Louisville, Kentucky.
9. Baptist Institute for Christian Workers (Bapt.). Philadelphia, Pennsylvania.
10. Baptist Missionary Training School. Chicago, Illinois.
11. Congregational Training School for Women (Cong.). Chicago, Illinois.
12. Schaffler Missionary Training School (Cong.). Cleveland, Ohio.
13. Bible Teachers Training School (Interdenominational). New York City.
14. Kennedy School of Missions (Interdenominational). Hartford, Connecticut.
15. Union Missionary Training Institute (Interdenominational). Brooklyn, New York.
16. College of Missions (Disciples). Indianapolis, Indiana.

#### II. DEACONESS' TRAINING

1. Church Training and Home for Deaconesses (not reporting). Philadelphia, Pennsylvania.
2. Norwegian Lutheran Deaconess Institute (not reporting). Minneapolis, Minnesota.
3. Kansas City National Training School (M. E.). Kansas City, Missouri.
4. Michigan Training School (M. E.). Grand Rapids, Michigan.
5. Brooklyn Deaconess Home and Training School (M. E.). Brooklyn, New York.
6. Seattle Bible Training School (M. E.). Seattle, Washington.
7. Foltz Mission Institute (M. E.). Herkimer, New York.
8. Blakeslee Memorial Deaconess Training School (M. E.). New Haven, Connecticut.
9. Deaconess Training School of the Pacific (not reporting). Berkeley, California.
10. New York Training School for Deaconesses (Prot. Ep.). New York City.
11. Bethany Bible School (Ministers and lay workers) (Breth.). Chicago, Illinois.
12. Tuckerman School (Church assistants and S.S. workers) (Unitarian). Boston, Massachusetts.
13. Presbyterian Missionary Training School (Pres.). Coraopolis, Pennsylvania.
14. Kansas City Training School (Bapt.) (not reporting). Kansas City, Kansas.
15. Northwestern Bible and Missionary Training School (Bapt.). Minneapolis, Minnesota.

#### III. "SOCIAL AND RELIGIOUS" WORK

1. Friends' School for Social and Religious Education. Swarthmore, Pennsylvania.
2. American Interchurch College (Interdenominational). Nashville, Tennessee.

#### IV. RELIGIOUS WORKERS

1. The Hartford School of Religious Pedagogy (Interdenominational). Hartford, Connecticut.

#### V. CHRISTIAN ASSOCIATION TRAINING SCHOOLS

1. International Young Men's Christian Association College (Interdenominational). Springfield, Massachusetts.
2. Young Men's Christian Association College (Interdenominational). Chicago, Illinois.
3. National Young Women's Christian Association Training School (Interdenominational). New York City.

#### VI. UNCLASSIFIED

1. Bible Training School. Fort Wayne, Indiana.
2. Florence Crittenton Training School. Washington, D. C.
3. Friends' Bible Institute. Cleveland, Ohio.
4. Epworth Institute. St. Louis, Missouri.
5. New York Training School. New York City.
6. San Francisco Training School. San Francisco, California.
7. Brooklyn Training School. Brooklyn, New York.
8. Wichita Training School. Wichita, Kansas.
9. Dorcas Institute. Cincinnati, Ohio.
10. Hepsibah House. New York City.

11. Anglo-Japanese Training School. San Francisco, California.
12. Bible Training School. Boston, Massachusetts.
13. Northeastern Association Training School for Christian Service. Boston, Massachusetts.
14. McCrum National Slavonic Training School. Baltimore, Maryland.
15. Presbyterian Training School. Baltimore, Maryland.
16. Pentecostal Bible Alliance Training School. Nashville, Tennessee.
17. Chicago Evangelistic Institute. Chicago, Illinois.
18. Trevecca College for Christian Workers. Nashville, Tennessee.
19. Virginia Osborn Training School for Christian Workers. New York City.
20. St. Louis Bible Training School for Lay Workers. St. Louis, Missouri.
21. Bible Institute. Huntington Park, California.
22. Deets Pacific Bible College. Pasadena, California.
23. Moody Bible Institute of Chicago (Interdenominational). Chicago, Illinois.
24. Gordon Bible Training School (Interdenominational). Boston, Massachusetts.

The thirty-four schools which reported have the following denominational affiliations:

Methodist.....	11
Baptist.....	4
Presbyterian.....	3
Congregational.....	2
Episcopalian.....	2
Disciples.....	1
Friends.....	1
Unitarian.....	1
Church of the Brethren (Dunkard).....	1
C. & M. Alliance.....	1
Interdenominational.....	7

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As nearly as can be ascertained six are under private control, three are organized in connection with educational institutions, and twenty-four are under church and missionary control, and one is under the National Board of the Young Women's Christian Association.

One great indication of the extent to which this form of religious training has taken hold of the minds of our people is seen in the extent to which it has taken hold of our pocket-books. The total annual budget of these thirty-four schools amounts to \$575,070.65; the total value of property owned by them equals \$4,904,670.00; and sixteen out of the thirty-four have in endowment \$1,467,765.11, varying from \$1000 to \$500,000. This does not include the Moody Bible School (not reporting), the figures for which gathered from their literature are: Annual budget, \$228,000; property, \$1,000,000; endowment, \$439,678. An important missionary factor in these budgets is the large amount that has to be raised by voluntary contributions to meet the annual needs, the fees in many cases not covering even the actual cost of room and board. One school, not reporting, asks for \$120,000 a year from contributions.

With the exception of the three Association Training Schools, the College of Missions (Indianapolis), and the Florence Severance Bible and Missionary Training School in connection with the University of Wooster (Ohio), the New York Missionary Training School, and the two schools at Hartford, Conn., none of these training schools charge tuition; ten have matriculation fees ranging from \$1 to \$15; the charge for board and room varies from \$100 to \$300 per year; and miscellaneous school expense to each student, from \$2 to \$150.

The building equipment is in most cases meagre, ancient, and inadequate, and in a few fortunate cases ample, modern, and adequate. Some schools are housed in a few rented rooms for class purposes only, having no dormitories; others own dwelling-houses altered for school and dormitory purposes; still others have substantial modern buildings, or group of buildings, with good equipment.

There is no uniformity in courses of study. Some specialize on Bible study, some upon evangelistic methods, some are distinctly missionary, still others emphasize religious education or social service. The main departments of study, some courses in which are found in nearly every school, though in varying proportions, are:

The Bible, church history, Christian doctrine, missions, religious education, including psychology and pedagogy, sociology (in a few), English, modern languages (in a few), methods of church work, evangelism, music, physical culture (not in all), elements of medicine and surgery, practical nursing, domestic science, industrial arts (in many), and business methods.

There is evident overlapping in the fields in which the theological seminaries are at work on the one hand, and in which colleges, normal schools, and certain technical schools are at work on the other. All aim to give some opportunity for and direction in practice work.

There is no agreement as to the length of the courses of study, which vary from one year of seven months (as it is in one institution) to three years of nine months each: the number of hours of class and practice work required per week ranges from seven to twenty-two hours for class work, and from three to thirteen hours for practice work.

At least ten schools have courses definitely organized for college graduates varying in length from one to three years. In all but four of the schools reporting, high-school graduation,

or "its equivalent" (a very elastic and elusive term), is the stated requirement for entrance. In this connection, however, the enrollment of these schools this present year is significant. Out of a total of 1670 registered students, only 257 are college graduates (found in twenty-three schools), 1120 are high-school graduates, and 550 ( $\frac{1}{3}$  of the entire number) are not high-school graduates; 227 are foreign students, while the total number of alumni is 8,493.

The faculties consist of 175 resident teachers, 143 part time teachers, and 73 volunteer teachers. Three schools have no resident teachers; one has fifteen, and one twenty.

This survey of the lay training schools, brief and incomplete as it is, has brought to our attention certain very patent facts.

1. There is a growing function in our religious education for schools that shall furnish *lay* training, preparing for either volunteer or professional positions. The demand is a constantly increasing one and we must meet it adequately.

2. The demand for a higher grade of instruction and training has come to these schools, even as it has come to schools of other vocations. The present field of lay training presents a bewildering array of unorganized and organized effort.

(a) The work done in this field has never yet been standardized; the material is not only unclassified but in the main defies classification. The field is so comparatively new that the virgin soil of ambition in Christian service has brought forth a bounteous but diverse crop, the tares with the wheat, and we have not yet been able to discriminate. When our schools have had any recognition on the part of the United States Bureau of Education they have been intermingled with theological institutions, a confusing classification.

(b) There is no agreement as to entrance requirements, content and length of courses of study.

(c) The graduates of the schools fill widely diversified positions; there is no common denominator here:

(1) Teachers, evangelists, school administrators, superintendents of field work, nurses, kindergartners, on the home and foreign field.

(2) Pastors' assistants, church visitors, Sunday-school specialists, directors of religious education.

(3) City missionaries, deaconesses, rescue mission workers, religious workers in hospitals, jails, county institutions, juvenile courts, orphanages.

(4) Denominational and interdenominational officials, secretaries, field workers, state, national and international.

(5) Ministers' wives, home makers.

(6) Social settlement, charitable and philanthropic workers.

(d) The very variety of names by which these schools are known are in themselves indicative of the chaos in which we find ourselves,— Bible and Training Schools, Missionary Training Schools, Missionary Training Institutes, Institutes for Christian Workers, Training Schools for Christian Service, Training Schools for Christian Workers, Bible Training Schools for Lay Workers, School of Religious Pedagogy, School of Missions, College of Missions, Bible and Missionary Training School, Bible Institute, Evangelistic Institute, School for Religious and Social Workers, Training School for Deaconesses, etc. The haze is lifting a little and the distinct outlines of some definitely missionary training schools are beginning to be seen: the Christian Association group of lay training schools are well defined; but the fog envelops the great bulk of these schools.

Several vital tasks, therefore, confront us.

1. Carefully to define and analyze the whole field of lay training. Distinguish between the training schools which aim to train students in all the definite forms of lay leadership and those which specialize in particular fields, as missions, religious pedagogy, etc.

2. Determine the precise function of these lay training schools as over against the academy, high school, college and university on the one hand, and the theological seminary or other professional schools on the other.

3. Standardize the conditions of entrance, content, and length of courses.

4. Organize the individual school more definitely and adequately so as to meet the varying educational needs and vocational ambitions of students without lowering the educational standards, or including unnecessary material, or over-lapping courses. The courses for college graduates and undergraduates should be kept distinct, the one hour courses reduced to a minimum, and a uniform method of reckoning credits should be determined.

5. Maintain high educational standards in the school and at the same time make some provision for students of character and ability who have not had large educational advantages.

6. Better correlate the study courses with each other, and the practice work with the work of the class-room.



## AN INDEPENDENT COLLEGE DEPARTMENT OF RELIGIOUS EDUCATION

W. H. WOOD, PH.D.

*Professor, Hamline University, St. Paul, Minn.*

The name of a new department in Hamline University is "Biblical Literature and Religious Education." This name was chosen with deliberation and with the conviction that all academic, cultural courses dealing with the literature and history of the Bible and religious in general, as well as with religious education, could properly be included under the general designation. The title seemed general and comprehensive enough while the connecting "and" was considered as uniting related but not mutually exclusive courses.

Some eight or nine courses are numbered in the catalogue; this number was not chosen for the "sake of the brethren" but represents an endeavor to accommodate the work to the mechanical, semester three-hour-a-week system now in vogue. In order to have twelve teaching hours a week four different courses, each three hours a week, for each semester had to be provided. These courses are for the first semester: English Bible; Biblical Literature; History of Babylonia and Assyria; Religious Education. For the second semester: Biblical Archaeology; Historical Origin of Christianity; History of Religions; History of Egypt and of the Hebrews. All are elective. Religious Education takes its place as noted as one of the regular courses.

The report of the Council of Religious Education is now to hand.\* The "Conclusions" offered by Prof. Athearn relate themselves directly to our College work and the plans for this department. It is not only suggested but strongly advised that the colleges should add new and independent departments of "Religious Education;" that these departments should be considered as distinct from the departments of Biblical Literature as the latter are from the department of History or Philosophy; that the colleges should define their relation to (religious) education as an occupation; that the tendency to provide for practice teaching and observation should be encouraged; and that the time seems to have arrived for a clear-cut definition of the term religious education. The best compliment we can pay our investigators is for those of us who are "in the harness" to speak out our thoughts relative to these suggestions.

\*Published in RELIGIOUS EDUCATION, Oct., 1915, Vol. x, 5.<sup>th</sup> Professor Wood's observations refer in particular to the report beginning on page 421. THE EDITORS.

That we have included the course in religious education under the general title of Biblical Literature and Religious Education must not be considered as intended to under-rate the value of the "growing body of technical knowledge" now at the disposal of educators; or to retard in any way the progress of religious education. We are very anxious that the work being done here shall be in line with the best ideals that can be proposed. There is perfect sympathy with the ideals and aims of the Religious Education Association and every suggestion and report is eagerly anticipated and given serious consideration. As the courses outlined above will indicate, we are seeking to establish some correlation between the student's religious beliefs, knowledge and convictions and his scientific and historical knowledge and beliefs. We also have been given the opportunity to introduce as an academic study the course in religious education, in order to bring students into some acquaintance with this growing body of technical knowledge. But we still believe that this should be included under the general title of Biblical Literature and Religious Education and that there should not be an independent department to be known as Religious Education.

Part of this discussion naturally centers round a definition of the term "religious education." To define it as "the theory and practice of teaching religion" invites discussion but does not seem to advance the problem very far. The expression "teaching religion" carries with it on the surface the feeling of a limitation rather than a definition. Religion has been thought of too long as such a body of truth, final and complete, that it could be taught and completely learned. Moreover we teach the Bible because it is a distinct literature, we teach the history of religion, the psychology of religion, the religious beliefs, acts of worship and conduct of different peoples or sects or nationalities, the relation of certain religious material to the age and stage of development of the child, but do we teach religion? Then if the practice is to be included, can we rightly introduce such a course so defined into the college curriculum? It would seem as if the "vague sublimity" which hovered over this term in 1903 was still to maintain its place for some time to come.

The main point here however concerns the general question whether, like higher criticism, religious education must not be consistently regarded as an approach or a method rather than as any body of facts. It is true that the higher criticism has brought us a wonderful body of facts but it remains nevertheless an approach to the study of the Bible. Is not religious education an approach to the study of religion and the religious life in the broad sense of these

terms? We are all aware of hindrances that have been placed in the way of the advance of the modern study of the Bible by some who have failed to observe this clear distinction. Is there not a lurking danger, that if we were to place in the college a teacher of religion, who would not be the Bible teacher but whose work and material would be announced as different and really independent of that done by the Bible representative, there would arise just that conception of religious education which would work damage rather than good? It would thus seem as if the growing body of technical knowledge could rightly find a place in the work of the Bible teacher and no new department would be needed.

If then, on the other hand, emphasis be placed upon the vocational side and the practical values and preparation be emphasized this department should have no place in a cultural college. It is of course the old but ever new question. To me this step, even in the name of religion, should be discouraged just because it is another assault upon the academic, cultural ideal for our colleges. The evil results of the continued attacks of the irrational pragmatic and commercial spirit of the times should be a warning. Under this continuous pressure Greek has been demoted from the required to the elective grade, mathematics has suffered a like humiliation, Hebrew in the Schools of Religion has been compelled to give way to sociological slumming trips of observation, the states demand for practical teacher-training has been heeded, the four year course has in one instance at least been shortened to three and there has even been a demand for a third college within the university. In the place of the clearly defined, educative, disciplinary, cultural subjects may now be found courses in running newspapers, in the academic art of cooking and housekeeping and many other such subjects as may help the future graduate function better in his or her environment—especially in getting on in the world. A laboratory of real children is not a chemical laboratory.

The arguments adduced that the colleges owe somewhat to their founders for their existence and continuation; that since they have responded to the pressure exerted by the state they should therefore the more readily respond to the call of the church; that there is an urgent demand for trained leaders or that psychology has demolished the grounds for formal discipline, do not seem to strengthen the case for this vocational work and training. There is no psychology of which I am aware that urges vocational training courses either as a substitute or as on a par with truly educational cultural courses. Vocational and expressional are not interchangeable terms.

The supply of teachers and religious leaders should come from the School of Religion or the graduate department of the University. Then, even if the state did succeed in gaining a begrudged compliance with its request this is no argument that there is any inherent right in the demand for the vocational, religious-education training. The Church, too, unless we err greatly, receives and will continue to receive more and greater returns from her investments by maintaining the cultural ideal.

There are also some practical problems to be considered. The PHI BETA KAPPA standards would be lowered. The national standards for colleges would have to be revised downward. Each denomination would naturally, where there was the opportunity, train men for its own type of work and hence the college would lend itself to training work while the real work of religious education would recede to the background. Would this not mean the sharpening of the instruments for the continuation of dogmatic teaching instead of accomplishing the real ends of religious education? Then the college could not prepare a man to become a teacher of religion; but some might think themselves prepared and the grade of efficiency would be lowered. All these considerations militate against the independent vocational department.

The very practical fact that the time that can be had for Biblical and religious studies during the college course of any man is so limited, would seem to indicate that all should be monopolized for theoretical studies. The great assets of an educated man are vision, viewpoint and information. I cannot bring myself to see eye to eye with those who would make our education "of this world." No man, comparatively speaking, advances the really great causes of the day by means of a trained hand or a training in organization and efficiency. Men and women must have knowledge, and this written larger than ever. When I think of having only three hours a week, for one short semester, to teach Biblical Literature, that is, to try to introduce men and women to our modern viewpoint, it makes it all seem like play work. Our age is entirely too pragmatic. To take therefore any of this precious time for vocational work would seem almost a sacrilege. What the large number of even so-called trained teachers to-day need, is not by comparison more training, but more Bible and religious education. To enter some classes where model teaching is being done is to come away with heavy hearts, by reason of what is being taught. The Bible suffers most in the majority of cases.

The emphasis laid by the council upon the need of thorough

preparation for the professor of Bible and Religious Education emphasizes both the value placed upon the theoretical preparation and the practical results which must follow from insufficient preparation. It seems to me that this emphasis should fall more upon the graduate work done in the department of Biblical Literature than in that of Religious Education. In any valuation of principles, methods and material the latter must of course have the place of pre-eminence. An acquaintance with the "main results of Biblical science" is not sufficient for the man who undertakes in any sense the work of religious education. Such smatterers will, as I have practical evidence to hand, work more ill than good. The courses in our colleges, no matter by what name called are related to the Bible and to religion. Though theoretically wrong, yet as a matter of fact, all these courses are placed upon a different plane from that of mathematics, or physics. The element of sentiment and of final valuation given to the things taught forbid for the time being at least equal gradation of the Bible courses. This makes it imperative that the teacher must not only have the acquaintance with the results of biblical science but also have digested these and then have seen all in a true perspective. If the college authorities should decide to add the vocational work, then, it should come in under its rightful name, that is, practical instruction is Sunday-school work, and in general church organization and efficiency. The theoretical teaching relating to this work should still be given by the so-called Bible teacher or teachers.

The final test of an academic course is its value in itself and not its future value in dollars and cents or in vocational training. Mathematics is taught not that students may become teachers of mathematics but because of its own value. All courses in the Bible or religion in general, must conform to this standard to merit a place in the college curriculum. We are trying to make the courses here measure up to this standard and hence feel that to agree to the introduction of a vocational course even in the department of religion would be to greatly weaken our contention that Bible courses should have a place themselves in the curriculum. It would place the religious leaders at once in the class of those who value things close at hand above true spiritual ideals.

## THE SPIRIT THAT QUICKENETH

MISS CAROLINE HAZARD  
*Peace Dale, Rhode Island.*

The Religious Education Association is founded to emphasize the life of the spirit. Its first president had the forward looking gaze, had in himself that ardor of brotherly love, which could fuse all differences and unite them on the great essentials of the reality of the soul, and its relations to the spirit from which came its life. He threw himself with enthusiasm into the work of this Society, not for any technical training, but for a diffusion of the life of the spirit—a raising of our human life to the divine.

A while ago an aged couple were looking at the Column of Progress, and wondering over the archer who crowns it. "Do you think it could be David, Ma?" the old man asked. "Oh no—David fit with a sling"—she quickly answered. That woman had some religious training at least—who shall say that she had not more than the letter,—for she knew the Bible story? The great heritage of the English Bible is too much neglected. Admirers of Sir Francis Bacon, since they cannot prove that he wrote Shakespeare, are contending that its beauty of style and perfection of phrase is due to his revision. But whoever those scholars were who gave the translation its final form in the three years after its making before King James gave it to the world, they completed a monument of English prose which no educated person can afford to be ignorant of from a purely literary point of view. We may frankly concede that much of the Old Testament has its chief value from that point of view. It is a collection of the historical books of an Oriental people, with poems and hymns which have a more universal appeal. But surely if the classical poets are considered necessary for a liberal education, these books are also.

And beyond this they are a record of the search of the spirit of man for God. "Moses and the prophets wrote of me," Jesus declared when in the fullness of time he took up his work "to do the will of Him that sent me."

Strictly material things, things of touch and of taste are always simpler to understand than those of sight and hearing. Sight involves other relations, of color, of form, of distance, and sound has questions of tone and pitch. Possibly for such reasons in striving to bring home to His hearers the reality of the spirit in that marvelous sermon at Capernaum Jesus used only the simplest forms of speech, and the most familiar fact of the consumption of

food. "This is that bread which came down from heaven. Who so eateth this bread shall live forever." The image is of assimilation, the object life. As our bodies are nourished so must our souls be, or there can be no life. And when in despair His disciples questioned Him, one can almost hear His reply as he marveled at their stupidity. "It is the spirit that quickeneth. The flesh profiteth nothing, the words I speak unto you, they are spirit, and they are life."

We are studying physical laws, and know more of them than any generation ever knew. Even the air is yielding up its secrets, and the worlds that move in stellar space are mapped and charted. The human body with its inheritances and tendencies is known as never before. But with all this new and wonderful learning have we made any advance in the laws of the spirit? Is a man doomed because of his progenitors, or can he lay hold of a regenerating power, a power greater than heredity, which can save him from himself? Without the hope of immortality St. Paul declared he would be "of all men most miserable". But it is a present hope we must have also, a hope not of future salvation, but of saving here in this life, from our sins, our weaknesses, our sicknesses. We must be able to overcome evil with good, to have the good so strong that "The evil is null, is naught, is silence implying sound." And this power is given us in prayer. How prayer gives it we cannot say, but we know that fervent prayer does avail. The psychologists are trying to explain it, and much that is written is very wise and helpful. But explaining a method does not belittle the result. The soul of man has this great weapon of defense against evil, which grows stronger by use.

We have been in an age of Materialism, have been I say, for all signs are surely pointing to a new day. France which we have long regarded as the home of an intellectual materialism, one of her recent writers declares is herself again, and is claiming her ancient privilege as the champion of religion. There is a world wave of aspiration. Out of war and desolation the spirit of man is bound to rise, for with the destruction of material things those which are everlasting are more clearly described.

The answer to the question how shall we live on the spiritual side is the same. It must be by going back to eternal foundations, going back to God himself.

Hundreds of years ago the Hebrew prophet sadly sang—"If ye will enquire, enquire ye, the morning cometh, and also the night. If ye will enquire, enquire ye". It is the wail of futility. The



endless procession of days and nights follow each other, and the endless inquiries of the spirit of man proceed. But day and night are giving up their secrets, and the inquiries come to two great ends, God, and one's own soul. How can an atom be part of a sun? And yet we know that it is held in its place by the same force that speeds our planet upon its course.

It is for the recognition and teaching of such great and fundamental truths that this society was founded. In a time when materialism threatens and men are shy of expressing the hopes that are in them, so that those hopes are almost smothered, there is a special need for such work as it can do; it is a time for those of us who hold that the religious element in mankind is his great distinction to set forth the faith that is in us.

And a very large share in this noble task is committed to women. They are the bread breakers, they prepare the food for their children. And do they not prepare spiritual food for countless children of their spirits? In what country in the world have women teachers the high responsibilities they have here in these United States? In many countries women have the physical and mental care of little children. But with us all through the growing years of girlhood and boyhood women are responsible for the coming generation. It is not enough to teach the letter—even in so-called secular learning it is the spirit that quickeneth. And when it comes to deeper problems how rich and full must the life of the teacher be to be able to make connection for her pupils to open channels through which they may receive from the everlasting source, from the fullness of God himself.

Life is still the object of life, abundant life, and to attain it we must more confidently lay hold upon the unseen forces of life, learning our facts, using all the discoveries of science, but vivifying and raising them all by the spirit that quickeneth.

## THE METHODS FORUM

FIRST CHRISTIAN CHURCH CEDAR RAPIDS, IOWA

The Christian religion is a sane, practical appeal to the three-fold nature of man—heart, mind and body. We believe the work of the Church lies within the realm of meeting seriously the life problems arising out of this human trilogy. Upon this basis the entire program of the First Christian Church of Cedar Rapids is built.

The limit of this article will not permit of our dealing with the program in full, hence we shall confine ourselves to the work done in the Kindergarten, Primary and Junior departments.

In the first place we shall speak of the physical equipment. While we do not regard this as being of paramount importance, yet we do esteem it to be of sufficient value to the work as to call for the most serious consideration.

In planning our building due time was given to the logical and psychological placing of the departments under consideration. The Kindergarten on the first floor—the first thing, easy of access, removed as far as possible from the other departments, especially the next grades, for obvious reasons. The rooms (3) are easily thrown together or separated as the work may require. More money was spent in equipping this department than any other, because we believe this is the most important period in the program of religious education.

The work in this department begins with the Cradle Roll. We do not mean by this, simply getting the names of so many babies on "a roll." To secure the baby's name is but the beginning of the task. The department workers visit the homes regularly, and, where needed, give talks and leave the best literature bearing upon good housekeeping, sanitation, properly prepared food, care of children, and always leaving a wholesome message regarding the beauty and helpfulness of the christian religion in the making of a happy home. All classes of mothers gladly accept the offers of competent suggestions.

As soon as the child is able to walk and understand the simplest things he is entered in the regular classes of the Kindergarten department. Taken complete charge of for two hours—10-12—on Sunday morning, thus releasing the older members of the family to attend their own Bible classes and preaching service. The Kindergarten work is done after the most thorough and approved methods, with the strongest possible emphasis placed upon Biblical and spiritual instruction.

Frequent social gatherings are held, at which both the children and their parents are brought together. It is helpful to have the parents know each other as well as the children. This plan is followed in the other departments under discussion, and the influence of these social gatherings is felt through the entire church.

The Primary and Junior departments are on the third floor of the building. They are placed there for the same reasons that led in the placing of the Kindergarten on the first floor, and our experience has taught us the wisdom of giving serious consideration to this question.

The class-room work of these departments grows in seriousness from year to year. Both departments are carefully graded, with separate room for each year's classes, yet so constructed as to be thrown together readily for opening and closing purposes. The University of Chicago Press textbooks are used. In addition to the regular Bible study, monthly missionary lessons are taught, the material being secured from our denominational publishing houses. In connection with the mission story, object lessons are presented by the use of curios from the respective countries. These departments, in addition to their offering to the regular missionary fund of the church, each support their own orphan or native worker.

We should like to dwell at length upon our Junior Church organization. Here the children of the third-year Primary department and the entire Junior department, are cared for during the second hour of morning worship. We regard this phase of our work as being the richest field for service in our entire organization.

In addition to the minister the church employs, for full time, but one additional worker, who in the person of Mr. Abbott Book is director of religious education. We are however fortunate in having among our workers some half dozen people who are in position and are sufficiently interested to devote a good part of their time gratuitously to the work.

*Walter M. White, Minister.*

#### A DEMONSTRATION SCHOOL

In the last issue of RELIGIOUS EDUCATION brief mention was made of the Demonstration School of Religion for Children conducted by the Episcopal Provinces of New York and New Jersey. The school is associated with St. Mary's Church, 101 Lawrence St., New York City. The published statement of their work is of great interest.

Religious Education as conceived by the founders of this school

is education for active Church Loyalty. Its aim is to awaken in all who come under its influence a realization of their religious responsibilities to God and to each other; to lead them to fulfil these obligations through the Church; to kindle in them a loyalty to their Church that shall be enlightened, and that shall express itself in life—in the worship of God and the service of man. It is education in character—character engraved in the heart and conscience of the individual, and character writ large upon the face of the community. It is education for citizenship in the Kingdom of God.

Therefore the work of this Church School will comprise more than the teaching of facts. Information will indeed be imparted, due stress being laid upon this important aspect of education. But St. Mary's School will do more than instruct. It will also train. Its educational programme throughout, from the youngest pupils to the oldest, will follow THREE MAIN LINES:

1. *Programme of Instruction in Facts.*

The subject matter of the lessons is based upon the material which is being published in tentative form by the General Board of Religious Education.

The pupils are making note-books appropriate to the abilities and interests of the various grades.

2. *Programme of Participation in Worship.*

The suggestions of the General Board of Religious Education will be followed as far as possible. Prescribed attendance by classes at various Church services will be required, preceded and followed by class discussion about the services, in order to lay the foundation for Christian life as a Life of Worship in the fullest sense of the word.

3. *Programme of Participation in Service.*

The Christian's field of service is the world: the local Church and community, foreign missions, and everything between. Classes, and clubs organized in conjunction with the classes, will undertake much of this programme, the nature of the work varying with both the age of the pupil and the field for which he is working. One of the features of participation in service as applied to the local community is:

*A Model Apartment* for the training of girls in simple, comfortable home life. Here lessons are given in such things as cooking, sewing, bed-making, care of plumbing, house-cleaning, and other useful activities, with a view to raising the standard of living in the

neighborhood. It is the aim of the teachers in this department to interpret the home to future home-makers from the standpoint of religion.

Hours: The schedule provides that every boy and girl, from the kindergarten to the high school age inclusive, shall attend the School at least twice a week—once on Sunday and once on a weekday. The weekday sessions are held at hours that do not conflict with the public school programme. Most of these sessions come in the late afternoon. The schedule of the nearest public school, No. 43, is such that some of the children of the kindergarten and primary grades may come in the morning when desired. A number of classes of older boys and girls will meet in the evening.

Salaried expert teachers conduct practically all of the weekday work, which comprises the main part of the instruction. A few students of the General Theological Seminary have charge of boys' classes. It is hoped that eventually the majority, if not the whole, of the teaching staff can be made up of members of the Parish.

This school also conducts what is known as a "School of Theory and Practice of Teaching," designed to assist those who look forward to work in the school.

## ALL SOULS SUNDAY SCHOOL\*

### ORDER OF SERVICE FOR 1915-16

THE REFERENCES ARE TO UNITY HYMNS AND CHORALS

(To be committed to memory at home)

1. Trumpet call on organ. 9:25 a. m.
2. Call to worship. 9:30 a. m.  
"Come ye, serve the Lord with gladness," etc. Page 127.
3. Unite in repeating Hymn 86. (For the present first stanza.)
4. Response. Gloria No. 3. Page 162.
5. Ruskin's Creed—*Together*. Page 199.

(For the benefit of our readers we here insert the modified form of "The Creed of St. George.")

We trust in the Living God, Father Almighty, Maker of heaven and earth. We trust in the kindness of His law, and the goodness of His work. And we will strive to love Him, and to keep His law, and to see His work, while we live.

We trust in the nobleness of Human Nature, in the majesty of its faculties, and fullness of its mercy, and the joy of its love; and we will strive to love our neighbors as ourselves.

\*All Souls Church, Chicago, Ill. Jenkin Lloyd Jones, pastor. Reprinted by permission from "Unity." In this connection we call attention to the new book prepared by Prof. H. Hartshorne, "The Book of Worship of the Church School" (see "Book Reviews")—THE EDITORS.

We will not kill nor hurt any living creature needlessly, nor destroy any beautiful thing; but will strive to save and to comfort all gentle life, to guard and to perfect all natural beauty on the earth.

We will obey all the laws of our country faithfully, so far as they are consistent with what we believe to be the law of God; and when they are not so, or seem in any wise to need change, we will oppose them, not with violence, but deliberately and loyally.

We will strive daily to raise body and soul into higher powers of duty and happiness; not in contention with others, but for the help, delight and honor of others, and for the joy and peace of our own lives.

We will labor, with such strength and opportunity as God gives us, for our daily bread; and all that our hands find to do, we will do with our might.

6. Choral Response:

"Blessed are the poor in spirit," etc. Pages 138-139.

7. Psalm CXXI. Recited responsively.

I will lift up mine eyes unto the mountains:  
 From whence shall my help come?  
 My help cometh from the Lord,  
 Which made heaven and earth.  
 He will not suffer thy foot to be moved:  
 He that keepeth thee will not slumber.  
 Behold, he that keepeth Israel  
 Shall neither slumber nor sleep.  
 The Lord is thy keeper:  
 The Lord is thy shade upon thy right hand.  
 The sun shall not smite thee by day,  
 Nor the moon by night.  
 The Lord shall keep thee from all evil;  
 He shall keep thy soul.  
 The Lord shall keep thy going out and thy coming in,  
 From this time forth and for evermore.

*Together:*

SEARCH ME, O GOD, AND KNOW MY HEART;  
 TRY ME AND KNOW MY THOUGHTS;  
 AND SEE IF THERE BE ANY WICKED WAY IN ME,  
 AND LEAD ME IN THE WAY EVERLASTING.

8. Prayer [always by the minister and very brief], followed by  
 "Our Father," chanted.

9. To close. *Together:*

"Let the grandeur of man be discerned, not in bloody victories, but in the blessings he has secured, in the good he has accomplished, in the triumphs of Justice, in the establishment of perpetual Peace."

—Charles Sumner.

The musical numbers indicated in Nos. 2, 4 and 6 above, are changed this year in the interest of variety and in order to acquaint the children with a greater number of the elements used in the church service, but it is interesting to note that the change is made reluctantly on the part of teachers and pupils because they have become so attracted to those which they had used for years, and we realize

that it will be some time before the new refrains will be sung as well and loved as much as the old ones.

In the place of No. 2 above we have used :

"Worship the Lord in the beauty of holiness," page 137.

For the response No. 4 we have sung :

"Praise and exalt Him above all forever," etc., etc.

In place of No. 6 above, we have sung for years an adaptation or a discovery during the day of our dearth of hymn-books :

"If ye love one another,  
If ye love one another,  
God dwelleth in you,  
God dwelleth in you,  
And his love is perfected, perfected in you."

*Music on page 200 of Supplement.*

In place of No. 3, Hymn 86, which is now being learned, the Sunday school has repeated months at a time, in concert, the ten commandments, or, Emerson's "Out from the heart of nature rolled," a selection of fourteen lines ending with—

"One accent of the Holy Ghost  
The heedless world hath never lost."

They also know and quickly respond, even though it has not been used for months, Edwin Markham's "Teach me, Father, how to go," or Henry D. Thoreau's metrical prayer :

"Great God, I ask thee for no meaner self  
Than that I may not disappoint myself."

Or Robert Louis Stevenson's prayer, beginning,

"Give us grace and strength to persevere."

No. 7 of the responses, Psalm CXXI, is new, but the nineteenth Psalm, the Beatitudes, the Thirteenth Chapter of I Corinthians, have been used for many years.

In place of No. 9, which is new, the school has repeated with liturgical dignity, George Eliot's—

"Things are not so ill with you and me as they might have been, because of those who have lived faithfully a hidden life and rest in unvisited tombs."

Or Samuel Longfellow's—

With wider view come loftier goal!  
With fuller light, more good to see!  
With freedom, truer self-control,  
With knowledge, deeper reverence be!

*See No. 329 of Hymn-book.*



We beg our skeptical friends to take our word for it,—the children *do* learn these services and repeat them with a degree of choral dignity. They *do not tire of them*. It *does* command the attention of the whole school, and during the opening service scarcely less dignity prevails among the children than among the members of the adult congregation during similar services. These assertions are based on the experience of many, many years, but the minister has *always* conducted the opening exercises when not absent from the city, the teachers have been *regular, earnest and sympathetic*. At first they accepted the plan because they were willing to follow their minister's wish, then they persisted in it because they found it *worked*. They love it with the children and not for many, many years has there been any evidence of a desire to return to the Egyptian flesh-pots of a printed page.

The Sunday School of All Souls Church worshipping in Abraham Lincoln Centre, Chicago, has for many years discarded all use of service books and in the discarding it has greatly increased, as we believe, the impressiveness of the opening service. The attention, the dignity, the concentration, the almost perfect discipline during the opening exercises have been secured partly by the abandoning of the disturbing, and to the little children, absolutely unprofitable and distressing, "Service Book." This has been done successfully by recognizing as applicable to Sunday schools, principles that underlie all successful liturgies, namely:

1. SIMPLICITY. Comparatively few elements in the worship.
2. CLASSIC DIGNITY. The words used should deal not only with high sentiment but with high sentiment nobly expressed:
3. REITERATION. Great sentences do not weary the mind by repetition. Repetition deepens the appreciation. Even grown up people recur in moments of stress or exaltation to the familiar phrases of fire-side and altar-side. We love the old hymns best and they are old because they were, if not are, the best.
4. THE RECEPTIVITY OF THE CHILD MIND. Children memorize readily. Sound pedagogy makes much of storing the mind, while young, with classic things. Children like to recite what they know and things acquired in childhood represent the last as well as the earliest treasures of the soul.

## THE ASSOCIATION OF BIBLICAL INSTRUCTORS IN AMERICAN COLLEGES AND SECONDARY SCHOOLS

HENRY THATCHER FOWLER, PH.D.

*Professor, Brown University*

The growing recognition of Biblical history and literature in institutions of liberal education is emphasized by the recent organization of the Association of Biblical Instructors in American Colleges and Secondary Schools. For several years teachers in this field have held a conference at Columbia University, following the annual meeting of the Society of Biblical Literature and Exegesis. These gatherings have proved very helpful in defining and shaping ideals and methods of instruction in the comparatively new, genuine academic departments of Biblical history and literature. They have made it clear, too, that the development of these departments called for the organization of a professional society of instructors, for thorough discussion of their common problems.

The Religious Education Association's department of Teachers of the Bible in Colleges is effectively taking up the larger questions of collegiate Biblical teaching in relation to the whole educational organization, but the busy conventions of the Association do not afford sufficient opportunity for intimate discussion of the specific questions that are being settled for the future in the daily practice of those who are doing what is still pioneer work in colleges and schools.

At this year's meetings no formal papers were presented. Instead methods and experiences were freely compared in general discussion of such questions as: Should Biblical history be taught on the basis of text-book or source book? The best method in a course emphasizing the Bible as literature; in a course emphasizing the development of Biblical thought. Dealing with students' prepossessions concerning the Bible. How far should preparatory schools present the views of modern Biblical scholarship regarding miracles? What emphasis should be placed on religious teachings in curriculum courses?

One of the most interesting parts of the program was that which called for a short report from each of the institutions represented, as to the present status of the Biblical department in relation to other departments and the curriculum as a whole. The institutions ranged from those, like Yale, Smith, Syracuse, Brown, where for

twenty years or more the work has been placed on the modern basis, ranking with other college departments, to those where the Biblical department has only very recently been established with a full-time, trained specialist in charge, or even where this step has not yet been fully taken.

A topic which brought out a particularly full comparison of methods concerned introducing students to the analysis of historical sources. A great variety of roads of approach was indicated, but the fact was very clear that first-hand study from the sources, as analyzed into their component documents, is the general college method in courses on Biblical history, and that the work based on these older sources gives by far the most satisfactory results.

Another interesting discussion concerned the differences of students' prepossessions in Biblical and other fields of study, the vital point being made that their prepossessions concerning the Bible are vitally connected with their ideas of right and wrong.

Consideration of the emphasis to be placed on religious teachings in curriculum courses brought out the suggestion that it is quite as important to show the developmental character of Biblical religion as to set forth its great truths; the discussion indicated that the teachers are alive to their peculiar temptation to use their chairs as pulpits and that they have attained in their experience firm faith in the power of the Biblical ideas to do their own work, when these ideas are really apprehended through a thorough study of Biblical history and literature.

The institutions represented in the charter membership of the new association are: Yale, Columbia, Brown, Alleghany, Colgate, Randolph-Macon, Haverford, Alfred, Mount Holyoke, Western, Lake Erie, Blackburn, Bates, Vassar, Syracuse, Smith, Bryn Mawr, Andover, Hotchkiss, Lawrenceville, Peddie, Taft, Mount Hermon.

The officers for the first year are: President, Professor Kent of Yale; Vice-President, Dr. Buehler of Hotchkiss School; Corresponding Secretary and Treasurer, Mr. Knox of Columbia; Recording Secretary, Professor Fowler of Brown. Additional members of the Executive Committee, Professor Day of Randolph-Macon, Professor Wild of Lake Erie, Miss Gladden of Cincinnati. A special committee was also appointed to investigate the present situation and to present recommendations with a view to securing adequate recognition of Biblical work in the entrance requirements of the American colleges.

## NEWS AND NOTES

St. Louis reports a thriving community training school with over 300 enrolled.

The new buildings of the Y. M. C. A. college, an entirely new physical plant in Chicago, were dedicated on December 1st to 3d.

The Second Baptist Church of Rochester, N. Y., is offering a series of lectures on week nights on the topic "The Science of Religious Development."

Portland, Maine, has a "Religious Education Club" composed of persons showing special interest in the problems of religious education, and taking up each month topics of especial importance.

The Sunday School Association of the Universalist Church, Frank L. Maseck, Sec'y, Arlington, Mass., publishes a series of "Slogans" or epigrammatic mottoes on wall placards, one for each month of the year.

The Board of Sabbath Schools and Young People's Societies of the Presbyterian Church in Canada, Confederation Life Bdg. Toronto, issue a leaflet giving "Through-the-week Activities for Teen Boys and Girls."

The Emanuel Baptist Church, Brooklyn, publishes a leaflet giving the names of the members of the Board of Religious Education, the officers and faculty of the Sunday school, and various educational opportunities in the church.

A group of students at the International Y. M. C. A. College is co-operating with the officers of the Sunday schools in Springfield, Mass., to get the facts as to boys and boys' work in the city Sunday schools and especially to obtain a detailed statement of facts as to the programs of individual boys.

The Board of Sunday schools of the Methodist Episcopal Church announces the establishment of a Bureau of Information for Workers in Religious Education. This is intended to inform churches as to suitable professional workers and to inform those seeking this field of opportunity as to what it involves, the preparation needed and positions open.

An increasing number of Community Institutes are choosing to be called "Institutes of Religious Education."

The Presbyterian ministers of the State of Oklahoma have provided the salary for a Professor of English Bible in the Synodical College.

The First Christian Church of Norfolk, Va., has just received an endowment of twenty thousand dollars to be used for missions and education in the church.

The Commission on Christian Education of the Federal Council of Churches has authorized the preparation of a pamphlet giving plans of family worship; it also recommends lesson courses on peace and international relations.

The Boys Work Secretaries of the Y. M. C. A. in the United States have worked out "Standard Efficiency Tests for Boys" on the three bases of "physical," "educational," and "religious," with two degrees under each of these tests. Both this plan and the Canadian plan are interesting and valuable as suggesting practicable ideals of attainment for boys.

The Commission on Religious Education of the Northern Baptist Convention publishes a pamphlet of interest to smaller Sunday schools. It is entitled "A Program of Religious Education in a Church of 100 Members or Less," and may be secured by asking for Bulletin No. 3, American Baptist Publication Society, 1701 Chestnut St., Philadelphia, Pa.

The modern minister will find especially valuable the account of the inaugural ceremonies of Prof. Harry E. Fosdick at Union Theological Seminary. Dr. Fosdick's topic was "A Modern Preacher's Problem in his Use of the Scriptures." The report of the exercises includes a very clear historical statement of the relations and functions of the seminary.

The First Parish Sunday School, Harvard Square, Cambridge, defines its purpose as follows:

"The purpose of the school is to co-operate with parents and other citizens in the religious and ethical development of the children of the community, by offering opportunities for common worship adapted to the needs of children, by helping to form habits of religious practice, and by giving systematic instruction in the religious traditions and ideals of our free churches."

The Southern Sociological Congress meets in New Orleans, La., March 27-30.

The office of the World's Sunday School Association has been established in the Metropolitan Tower Bldg., New York City.

The Northern Baptist Convention announces "A Five-Year Program" with, amongst other aims, that of increasing the educational endowment by six million dollars, employing twenty-five student pastors at the universities, securing one thousand students in theological seminaries and fifteen thousand students in colleges and universities.

The Epworth Memorial Church of Cleveland, Ohio, in which the Rev. W. I. Shattuck is Director of Religious Education, uses an enrollment card for its Sunday school students which calls for a large amount of carefully arranged data on each one. Different colors are used for the cards for Women and Girls and for Men and Boys. This church also prepares a special circular describing its Sunday-school work.

The National Council of the Y. M. C. A. in Canada, co-operating with the Boards of Religious Education in the different church communions, has prepared a pamphlet on "The Canadian Standard Efficiency Tests." This booklet outlines a program of study and activity for the development of Canadian boys in matters of general knowledge, physical well being, religious life, and social service. It provides a series of graded bases under these four heads so that a perfect standard would be the earning of one thousand credits on each point. The scheme also provides programs for mid-week church activities for boys, including Bible discussions, practical talks, and forms of recreation and social activity.

Various Sunday-school organizations of the Province of Saskatchewan have worked out and effected an active federation known as the "Saskatchewan Sunday School Council." The operating body consists of the official heads of Sunday-school work in each church communion, field secretaries of the same and representatives appointed by the different communions. This federation takes over the work of the former Provincial Sunday School Association and aims to promote and direct all forms of co-operation and to seek the better correlation of all Sunday-school work in the Province. The Council will maintain a central office in Regina with executive staff and each of the co-operating communions will have office space therein.

The First Unitarian Church, Buffalo, N. Y., issues a very neat pamphlet giving faculty, courses, and classes in its Church School. The training and degrees of all teachers and officers are given. This catalog states that "Formal printed contracts are signed with the members of the faculty, defining their duties, and conferring upon them the privilege of a voice and a vote in all matters affecting the policy or conduct of the school. These contracts have been found very effective in developing the sense of responsibility on the part of the teachers."

Here is a good suggestion. A very neat card prepared by the Church of the Disciples, Boston, Mass., contains the following:

"Dear Neighbor: Again the Neighborhood Committee of the Church of the Disciples invites you to use the books, old and new, in our pleasant Church and Sunday School Library, open Tuesday afternoons, from three o'clock to five during the autumn and winter season.

"Come and find books for home reading, or make us a friendly visit. You will always find a welcome, especially if you are a stranger in Boston."

At last it looks as though college men and women are becoming collectively conscious of the larger responsibilities resting upon them. There have been organized Alumni Social Service Bureaus in Boston and in Chicago. A board representing practically all the colleges of the section seeks to quicken and direct graduate men and women to social service. The work is carried on by individual solicitation, securing agreements to devote so many hours per week to voluntary usefulness for others. An account of the Chicago organization is to be found in "The Official Bulletin" of the Chicago Y. M. C. A. for December 1915.

More than 400 communities representing every State in the Union are already laying their plans for Baby Week, the first week in March, according to the Children's Bureau of the U. S. Department of Labor, in order that during those seven days the needs of the babies may be so presented that all the parents in those communities will learn a little better how to care for their babies, and all the citizens will realize that they have a special obligation to safeguard the conditions surrounding babies. And it is confidently believed by those who are interested in this nation-wide Baby Week that the remainder of the year will be marked by a strengthening of all community activities for saving babies' lives and giving them a better chance to grow to a healthy maturity.



Walnut, Ill., has a Community Council on the plan outlined in Religious Education for April, 1915.

Mr. Roy Merrifield has been appointed director of religious education at the Glenwood Manual Training School, Glenwood, Ill.

The Presbyterian Board of Publication and Sabbath School Work has called to its staff as Director of Religious Education, Dr. Robert W. Veach of Rochester, N. Y.

The First Congregational Church of Bridgeport, Conn., Rev. Herbert D. Gallaudet, pastor, prints the scheme of Sunday-school exercises, including the order of worship in the regular service bulletin for the church each week.

"School and Society" for January 1st contains an interesting account of the plan followed at Purdue University under which short courses of lectures are given, by members of the faculty, at the different fraternity houses.

Presbyterian colleges are moving forward as to instruction in the Bible, according to a report by Dr. James E. Clarke in *The Continent*. Since 1914 the number of instructors has increased from eighteen to thirty-three, and the amount expended from \$27,950 to \$44,100.

The First Baptist Church, Lansing, Mich., Rev. Orlo J. Price, pastor, issues a very neat, comprehensive annual in which a number of pages are given to the educational work, including a good "constitution of the Sunday school." The director of religious education in this church is Rev. William Henry Stallings.

The International Sunday School Association, through its Board of Trustees, at a recent meeting in Chicago, took the following action:

"The document on Sunday-school evangelism prepared by Dr. George W. Bailey was read in full by the General Secretary, and after considerable discussion, the following action was taken:

"*Voted*: After most earnest deliberation, that it is the sense of the Board of Trustees that 'Sunday-school Evangelism' should be emphasized above all other subjects in the international work, and that the chairman, E. K. Warren, shall appoint a committee of five, of which he shall be the chairman, for the purpose of drafting plans whereby the General Secretary may have larger opportunity to sound the evangelistic note and develop this feature of our work."

A course of training for Scout Masters and Assistants is being given at the Twentieth Century Club in Boston on the foundation of the Arthur Howe Pingree Memorial Lectures.

Charles Scribner's Sons have now in press the last volume of Professor Kent's Historical Bible, entitled, *The Work and Teachings of the Apostles*. It will be issued early in March so as to be available for teachers using the International Lessons during the coming year.

The report of the committee on "Social Teaching in the Theological Seminary" prepared for the Federal Council of Churches, is published in the Auburn Seminary Record for January. In the same number there also appears the report of the committee on "Training of Country Pastors and their Leaders."

The First Unitarian Church of Buffalo divides its boys and girls into separate classes from the first grade up and secures thus better order and attention. This school sends some of its teachers to the Meadville Summer School and offers to pay a small salary to all teachers who complete a certain amount of training work.

The war has not paralyzed all the higher interests in England. In January, at the University of London, there was held the fourth annual conference of educational associations at which twenty organizations were represented; the Moral Education League and the Schools Personal Service Association were among those giving programs.

"Of the more than 2,500,000 people in Chicago and Cook County there are at present only 218,358 in protestant Sunday schools," says a report of the County S. S. Association. But the public-school report gives the population of the city alone in 1914 as 2,437,526 and the number of persons under twenty-one years of age, making an estimate for 1916 on the school-population figures, would be about one million.

The Association Seminar for November 1915, published by the International Y. M. C. A. College at Springfield, Mass., contains an interesting report on what is called "The Normal Work on Religious Education" in the college. By this phrase is meant the directed laboratory work and service activities of students. Mr. Ernest M. Best, instructor in Religious Education, shows the many forms of activity and the large number of men engaged in them.

A model Sunday-school building, in connection with a training institute for Sunday-school teachers and workers in religious education is being erected at Kobe, Japan, in connection with the theological seminary there.

Following a discussion on "The Country Church and its Allies" at the Rural Life Conference at the University of Virginia, those present adopted the following resolution:

"We the members of the Rural Life Conference at the University of Virginia, representing various churches and schools of the state, believe that the time has come for the Church and Public Schools of Virginia to co-operate for the more effective teaching of the Bible to the young, and do therefore urge the various denominational officials and organizations, and the several educational associations of the state, to request the State Superintendent of Public Instruction, in co-operation with their executive heads or committees, to devise and put into effect plans for securing school credit for Bible study according to the North Dakota or some similar scheme."

The Baptists publish a pamphlet on "The Efficient Church" in which the following points are made the essentials of educational efficiency.

1. Has an Educational Committee that organizes the whole teaching ministry of the church. ,
2. Makes the Baptist Standard in the Sunday school the minimum.
3. Leads the Young People's Society to attain the Standard of Excellence.
4. Plans and provides an adequate physical equipment for graded instruction and activities.
5. Includes pulpit and prayer-meeting topics in an elastic annual educational scheme.
6. Provides regular teacher-training courses and also holds training institute meetings as a church or in conjunction with others, with an educational exhibit.
7. Gives specific attention to training in worship.
8. Has graduation exercises in all departments and gives church honors on completion of courses.
9. Gives the young people but one program of instruction, devotional expression, and Christian activities.
10. Establishes co-operation with the public-school and community agencies.
11. Has a Vacation Bible School whenever it is possible.
12. Maintains interdenominational fellowship for educational advance and inspiration.

## AN AID TO BETTER TEACHING

In a graded Sunday school many teachers are working in complete ignorance of the relation of their work to the course of the whole school. See that every teacher has a synopsis of the complete scheme of graded courses in hand and that each one understands the place and particular purpose of the lessons for which he or she is responsible. No time is lost that is spent in getting clearly before all workers the concept, purpose, and method of the whole curriculum of the school.

## SCHOOLS PERSONAL SERVICE ASSOCIATION

An English organization has the above title; its purpose is expressed as follows:

"Suppose that you had a view of a great Nation—

"Suppose you saw its citizens, most of them hardworking, earnest and loyal, grouped into sets, cliques, and classes separated by invisible but effective barriers. Suppose that this Nation had a rich inheritance of culture, a noble tradition of personal character, an ancient reputation for courtesy and charity, a proved capacity in the management of affairs, a wealth of common-sense, of humour, of ready sympathy.

"Suppose that these gifts were distributed, some to one class, some to another; and that in every class there were citizens who wished to share their gifts with all their fellows, and were rarely able to do so because of the invisible barriers—Would you not regret these things?

"And suppose you saw within this Nation, a group of Educators, who were resolved that such things should no longer be: who wished that members of all classes should know one another and share their gifts; who believed that barriers were made to be crossed and that schools should train people to cross them; who were ready to contrive without ceasing how this should be begun in childhood and youth—Would you not be glad and hopeful?

"That Nation is our England; that group of Educators is what the Schools Personal Service Association hopes to be. Will you not join us and lend a hand?

"The Secretary, Mr. W. E. GIBBARD, 41, Warner Road, Hornsey, N., will be glad to send particulars to those interested."

How one community trains its children for the responsibilities of citizenship is described in a bulletin just issued by the U. S. Bureau of Education on "Civic Education in Elementary Schools as Illustrated in Indianapolis." Incidentally it is pointed out that "there is no 'subject' of ethics or moral education in the Indianapolis schools, but the direct moral training afforded by

the course here outlined is peculiarly virile. So, also, while there is no attempt to give direct vocation training in the strict sense of this term, nor even any organized form of 'vocational guidance,' nevertheless the fact is always taken into account that the citizen must be a worker and the worker a citizen."

In round numbers there were 22,000,000 persons enrolled in educational institutions in the United States in 1914, according to the Annual Report of the Commissioner of Education just issued. Of these over 19,000,000 were in elementary schools; 1,374,000 in secondary schools, both public and private; and 216,000 in colleges and universities. Close to another hundred thousand were in normal schools preparing to be teachers, 67,000 were in professional schools, and the remainder were scattered through other types of institutions. The teachers for this educational army numbered 700,000, of whom 566,000 were in public schools. In point of rapid growth the public high school still presents the most impressive figures; the enrollment of 1914 is greater by over 84,000 than for the year before.

The cost of education for the year, as estimated by the Bureau, was \$750,000,000. "This three-quarters of a billion is a relatively small amount when compared with other items in the public expense," declares the report. "It is less by \$300,000,000 than the cost of running the Federal Government; it is less than one-third the Nation's expenditure for alcoholic liquors; it is only a little over three times the estimated cost of admissions to moving-picture theaters in the United States for the same year. Measured in terms of products of the soil, the United States spent somewhat more for education in 1914 than the value of its cotton crop, somewhat less than the value of its wheat crop, and less than half the value of the annual harvest of corn.

#### CHURCH-GOERS IN UNIVERSITY RANKS

About 4,425 church members are to be found among the 4,868 students attending the University of Wisconsin this year, according to the reports of the seven university pastors maintained by various denominations. Eleven-twelfths of the student body have church affiliations, and these figures do not include the large number of students who belong to the Unitarian, Christian Science, and Jewish congregations.

Of the seven denominations represented by pastors, there are 1,100 Congregationalists among the students, 325 Baptists, 600 Episcopalians, 600 Catholics, 500 Presbyterians, 1,000 Methodists and 300 Lutherans. Two denominations have special student chapels.

## THE SCHOOLS AND HUMAN BROTHERHOOD

It seems as though the declarations given in part below, passed at the last convention of the National Education Association, have not received the attention they deserve.

"Perhaps no greater work lies ahead of the school, in all lands and nations, than that of setting to work in an earnest endeavor to build up a more enduring type of civilization. *We have made great progress in industry, commerce, and scientific work but little as yet in establishing justice, good will, and the reign of law among nations.* Our instruction, aside from those fundamental book subjects which underlie all educational work, has been based upon too narrow an outlook.

"Nationalism has been pushed to the front and emphasized, rather than international justice and good-will. The heroes of each nation's history have been those who have done the greatest injury to other nations and who have killed the greatest number of foreigners, rather than those who have conferred the greatest benefit on mankind. Our geography has related too much to the position, growth, and commercial progress of our own nation, and too little to our relations with other peoples. Our patriotism has been too much concerned with our rights, and too little with our obligations: too much with securing advantages for ourselves, and too little with the extension of international justice and good-will.

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"Entirely new values and standards for judging need to be created among the different peoples. In particular, the school histories need to be rewritten, and the teaching in history and geography in the schools needs to be entirely redirected. The emphasis now placed on the deeds of the soldier should be shifted to those who have created the best of our civilization and rendered the most lasting benefits to mankind. The emphasis now placed on wars should be shifted to the gains to civilization made in the intervals between wars, and war should be shown in its true light as a destroyer of what civilization creates. The biologic, economic, and human waste of war should be emphasized, and the fact that war is the breakdown of law and order and civilized society should be made clear to the young.

"Upon those who teach, but especially upon those who organize and administer education, rests the responsibility of creating a new national life in all countries—a national life which shall prize the fruits of civilization, which shall honor most those who advance the larger interests of mankind, and which believes in international justice and good-will and looks to friendly arbitration rather than to brute force to settle the difficulties which may arise between nations."

## BOOK REVIEWS

IDEALS OF LIFE. *Alfred W. Martin.* (Lent & Graff Co., New York, \$1.00 net.) Selections on ethical and religious principles of life from the sacred writings of the world's great religions. These are chosen with a fine appreciation of spiritual values and will be especially helpful to young people in leading them to see the truth that is emphasized in the introductory lecture on the symphony of religion.

A MODERN CHURCH PROGRAM. *Albert F. McGarrah.* (Fleming H. Revell Co., New York, 50c net.) A highly suggestive study of the management and operations of a church. While this is much better than the usual book of tricks offered in the name of efficiency, inasmuch as it tries to vision a comprehensive program, it still deals with people as though they were collections of inert material instead of seeing a program of growth and development of persons.

CHARACTER THROUGH RECREATION. *Howard P. Young.* (American S. S. Union, Philadelphia, 75c. net.) One of the prize essays in a recent competition on "how can amusements be made to promote the highest well-being of society?" The treatment is positive, especially showing the possibilities of directed play. The emphasis is on relations to the program and duty of the church. A strong plea is made for the leadership of the church in the recreative life of young people.

THE PSYCHOLOGY OF THE CHRISTIAN LIFE, *E. S. Waterhouse.* (Charles H. Kelly Co., London, 1/-). A well written introduction. Probably the best brief elementary statement available. Gives the modern point of view and is especially valuable in the chapter on mysticism.

THE SOCIAL TEACHINGS OF CHRIST JESUS, *W. Beatty Jennings.* (Fleming H. Revell Co., New York, 50c.) Study outlines suitable for teachers of adult classes in Sunday schools and Christian Associations.

SOCIAL HYMNS OF BROTHERHOOD AND ASPIRATION, collected by *Mabel H. B. Mussey.* (A. S. Barnes Co., New York, 35c, paper 15c per hundred.) This is the remarkable collection of hymns which appeared in *The Survey*, having been selected by a group of social-service leaders. Many new and stirring poems and hymns are used. We hope that by far the greater part of this material can be incorporated in all future hymnals.

THE SUNDAY SCHOOL TEACHER AT HIS BEST, *A. H. McKinney.* (Fleming H. Revell Co., New York, 50c net.) Contains much good advice for Sunday-school teachers, especially on the personal aspects of their development.

NATION-WIDE PREACHING MISSION, Manual, *The Joint Commission on A Nation-Wide Preaching Mission.* (Young Church-



man Co., Milwaukee, Wis., 50c.) Papers on the present preaching mission in the Episcopal Church. Two especially interesting chapters are "The Layman's Contribution" by George W. Pepper and "The Preaching Mission and Religious Education" by Dr. W. E. Gardner.

COLLEGE SONS AND COLLEGE FATHERS, *Henry Seidel Canby*. (Harper & Bros., New York, \$1.20 net.) Just the book that all fathers with sons at college ought to read. It clarifies one's thinking about college life and will help both the sons and fathers to a reasonable appreciation of modern education. The book is to be commended to all who desire to get a better understanding of what the modern college is and what it is trying to do.

GOD'S BOOK AND GOD'S BOY, *A. F. Schauffler*. (Fleming H. Revell, New York, \$1.00 net.) Dr. Schauffler's work is too well known to need a description of his book when the title furnishes so good a clue to its contents. He is always striking even though one is surprised at the fragmentary character of this course of lectures and their extreme conservatism.

RELIGIOUS EDUCATION AND FOR THE HEALING OF THE CHURCH, *W. A. Lambert*. (Richard G. Badger Co., Boston, 75c net.) The first of these lectures deals with the problem of religious instruction in public schools. The author examines the German historical material, but loses sight of the practical genius of American ideals. He believes that it would be possible to find a basis of nondenominational teaching, but does not tell us how it can be done.

YOUR BABY, *Dr. E. B. Lowry*. (Forbes & Co., Chicago, \$1.00 net.) This is certainly one of the best books on the physical care and training of the baby and the care of the mother. A valuable contribution to the modern program of life conservatism.

SOCIAL EVANGELISM, *Harry F. Ward*. (Missionary Education Movement, New York, 50c.) The title of the book is a relatively new phrase; Dr. Ward shows us what it means and shows how the religious spirit is to function in the new organization of society for the purposes of the religious person and the era of good will. It is a clear message on the spiritual dynamic of new social ideals.

THE SOCIAL CENTER, THE PUBLIC SCHOOL AND COMMUNITY WELFARE, *Thomas J. McCormack*. (La Salle-Peru Township H. School, La Salle, Ill.) These two pamphlets describe the remarkable work of a high school which took its place of social leadership in an industrial community. Mr. McCormack has demonstrated what may be done by faith in persons and in the educational process.

ETHICAL READINGS FROM THE BIBLE, *Harriet L. Keeler and Laura H. Wild*. (Charles Scribner's Sons, New York.) By far the best selection and arrangement of biblical material for use in schools as there are no theological implications but only a presentation of those ideals and motives that make a universal appeal. A distinct advance on all attempts of this kind.

JOHN WESLEY'S PLACE IN HISTORY, *Woodrow Wilson*. (The Abingdon Press, New York, 50c net.) The president's address at the Wesley bicentennial exercises at Wesleyan University.

THE RECAPITULATION THEORY AND HUMAN INFANCY, *Percy E. Davidson*. (Teachers College, Columbia Univ., New York City.) One of the books that should be starred as absolutely essential to every student of the fundamental principles of education. We would especially recommend it to those persons who have swallowed blindly the recapitulation theory and are habitually recapitulating it. The author shows the limitations of that much-exercised hypothesis and especially that it has been applied to educational method without a sufficient understanding of all the scientific data. This investigator holds that the stages of development in the individual are the repetitions of an order in the life of each individual from the beginning as modified by selection and mutation.

THE BOOK OF WORSHIP OF THE CHURCH SCHOOL AND MANUAL FOR TRAINING IN WORSHIP, *Hugh Hartshorne*. (Chas. Scribner's Sons, New York.) Both these books are indispensable to every Sunday-school superintendent or director and to every student of religious education. The first is a hymn book for the Sunday school, but it is much more, it is the one collection, so far as we know, which contains all the elements of worship, so arranged as to provide for the child's training in worship. The materials have all been selected with great care, after thorough testing in the Union School of Religion. So far as the songs are concerned we are sorry to miss some old favorites and cannot but wonder whether the little child has been duly held in mind. The selections of prayers and psalms are excellent, both are just such as children can really use. The *Manual* furnishes just the material leaders will need for the conduct of worship. Following a brief discussion of worship in relation to religious education, the methods of planning a service, selecting music, finding the right anthems and stories are presented with very helpful bibliographies. All who recognize the place of worship in the child's religious life will also recognize our deep indebtedness to Mr. Hartshorne for his careful and thorough work.

VASSAR, *James Monroe Taylor and Elizabeth H. Haight*. (Oxford Univ. Press, New York.) Another of the volumes in the series on American colleges and universities. Especially interesting from its treatment of the problems of the education of women. It gives in detail the founder's ideas on this subject and traces the development principally through the administration of successive presidents.

CHRISTIAN SERVICE AND THE MODERN WORLD, *Charles S. Macfarland*. (Fleming H. Revell Co., New York, 75c net.) This includes brief treatments of the relation of the church to healing and to industry, the development of the modern social conscience, the

consciousness of unity amongst the churches and the relation of the new internationalism to religious education, the last being the address which Dr. Macfarland delivered at the Buffalo convention of the R. E. A.

ELEMENTARY SCHOOL STANDARDS, *Frank M. McMurry*. (World Book Co., Yonkers-on-Hudson, N. Y.) All who are interested in the questions of standards in education should examine this book with care. The author's purpose is to determine just methods of estimating the quality of teaching, the value of the course of study and the efficiency of supervision in elementary schools. His insistence is upon the personal qualities and values in education, upon the development of powers, the determination of habits and the quickening of abilities as contrasted with the older standards of knowledge. In subject matter all the parts of the usual curriculum are studied and the standards of motive, recognition of values, ability to organize ideas and initiative are applied to all.

HONESTY, *William Healy*. (Bobbs-Merrill Co., Indianapolis, Ind., \$1.00 net.) Another volume in the Childhood and Youth Series written by the Director of the Juvenile Psychopathic Institute of Chicago. He holds that the causes of dishonesty are exceedingly complex and essentially social in character. This book might best be described as a treatment of the psychology of dishonesty.

THE JUNIOR PARISH, *Herbert W. Lathé*. (American Tract Society, New York, \$1.00 net.) A volume of brief talks to children. Possibly of value as showing how some preachers conduct their junior congregation exercises.

MORAL EDUCATION, *William T. Whitney*. (Leroy Phillips Co., Boston.) One of the first important scientific contributions on the subject of moral education. Mr. Whitney as Superintendent of schools at Fort Chester, N. Y., conducted for five years an experimental investigation in which 600 boys and 600 girls were carefully studied in an attempt to determine the relation existing between moral and religious instruction and any possible effects in everyday actual conduct. The author outlines a plan of moral instruction based upon his conclusion that a sincere and earnest endeavor to guide and direct children in their moral thinking will have valuable results.

THE FUTURE OF US BOYS, Edited in the Words of Grown Ups by a Friend. (Babson's Statistical Organization, Boston.) Of interest to all workers with boys. It deals particularly with the problem of vocational training and attempts to show the boy's attitude to practical life.

THE COMMUNITY SURVEY IN RELATION TO CHURCH EFFICIENCY, *Charles E. Carroll*. (Abingdon Press, New York, \$1.00 net.) This is a very valuable summary of the best methods that have been used in making community surveys. It shows just how to

gather the facts and how to present them graphically, but it seems strange that the author should so completely overlook one of the items which the Federal Council's Commission on the Church and Social Service specifically recommend; namely, a study of the educational factors in social and community welfare. In his suggestions of church surveys the Sunday school is dismissed with half a dozen lines.

HOW TO KNOW YOUR CHILD, *Miriam Finn Scott*. (Little, Brown & Co., Boston, Mass.) A guide to parents, and especially to mothers, to child study and especially to an understanding of the moral problems of children. Evidently this is no cold elaboration of theory, but a book coming out of both practical experience and fundamental study which is likely to be very helpful to parents.

THE SALVATION OF THE LITTLE CHILD, *John Oliver*. (Movement for the Salvation of the Little Child, Denver, Colo.) A brief and non-technical treatment of the child's continuous religious development under the view of the child as a religious person. Especially a plea for the importance of attention to the beginnings of the child's religious consciousness.

JERUSALEM TO ROME, *Charles F. Sitterly*. (Abingdon Press, New York, \$1.50 net.) A new translation of the Acts of the Apostles with commentary notes and maps.

FOR GIRLS AND THE MOTHERS OF GIRLS, *Mary G. Hood*. (Bobbs-Merrill Co., Indianapolis, Ind., \$1.00 net.) The striking characteristics of this book on human biology are its complete frankness combined with sane and wholesome delicacy. It is one of the few books in this field that one can recommend to mothers or give to girls to read.

A VOICE FROM THE CROWD, *George Wharton Pepper*. (Yale Univ. Press, New Haven, Conn., \$1.50 net.) While every page of this book bristles with practical suggestions and is illuminated with new points of view, the chapter on "Revelation through Teaching" is exceedingly interesting. Dealing with the problem of religious instruction of school children, Mr. Pepper favors the plan of laying the entire educational responsibility upon the church communities, providing however efficient educational supervision. He also deals with the teaching function of the pulpit.

THE NEW CHIVALRY-HEALTH, edited by *James E. McCulloch*. (Southern Sociological Congress, Nashville, Tenn.) The papers presented at the annual convention of the Southern Sociological Congress. The general topic is that of health in relation to welfare.

FATHERS AND MOTHERS, *George Herbert Betts*. (Bobbs-Merrill Co., Indianapolis, Ind.) Essays on the responsibilities of parenthood.

WOMEN WHO HAVE ENNOBLED LIFE, *Lilian Whiting*. (Union Press, Philadelphia, \$1.50 net.) A welcome book as it furnishes

us biographical material in interesting form on the lives of women leaders. It is especially to be recommended for home reading and for the use of classes in schools. The subjects are treated with dignity and presented so as to quicken loyalty to ideals.

ON NAZARETH HILL, *Albert E. Bailey*. (Pilgrim Press, Boston, \$1.00 net.) By the aid of the map and the beautiful engravings in this book the reader or student is led to obtain through the eye of geography new light on some of the biblical material.

PRACTICAL FOUR-YEAR LESSON COURSE, (Practical Publishing Co., Westfield, N. J.) Four years of Sunday-school lessons based upon the Episcopal church year. Each year is divided into five parts, two series on the Old Testament, two on the New Testament and one on the Apostolic Church. The arrangement of material in the pupil's book has some good features, but both here and in the whole scheme of lessons there seems to be no consciousness of real developmental changes in children, of personal or character purposes or of anything other than the biblical-information ideal.

CHILD-WELFARE EXHIBITS, TYPES AND PREPARATION, *Anna Louise Strong*, (Government Printing Office, Washington.) Describes methods and plans for preparing and conducting child-welfare exhibits. Gives valuable diagrams with suggestions for any type of exhibits.

CHRISTIAN CONQUESTS THROUGH INTER-CHURCH ACTIVITIES, (Federal Council of Churches of Christ in America.) Gives brief statement of modern forms of federation and united effort.

GIRLS OF YESTERDAY AND TO-DAY (National Board Y. W. C. A., N. Y. York.) Tableaux presenting the progress of the work of the Young Women's Christian Association.

THE CHRISTMAS STORY, *Jane Taylor Miller* (Y. W. C. A., N. Y. City.) THE WAYSIDE PIPER, *Mary S. Edgar* (Y. W. C. A., N. Y. City.) THE SPIRIT OF SISTERHOOD, *Helen Santmyer* (Y. W. C. A., N. Y. City.) Three plays setting forth in dramatic form the spirit and ideals of the Young Women's Christian Associations.

THE RELIGIOUS EDUCATION OF AN AMERICAN CHILD, *Francis G. Peabody* (American Unitarian Association.) This is a reprint of the article by Professor Peabody which appeared in RELIGIOUS EDUCATION for April, 1915, published for free distribution.

INTERNATIONAL PEACE. A STUDY IN CHRISTIAN FRATERNITY, *Norman E. Richardson* (Federal Council of Churches, N. Y. City.) A three months' course of lessons for the Sunday School which has especial interest as the first Sunday-school series on international relations and the first course of lessons issued by the Federal Council of Churches. The treatment is brief, pointed, suitable for mature youth and adults. It is evidently intended that the use of this book shall be accompanied by a liberal reference to SELECTED QUOTATIONS ON PEACE AND WAR (Federal Council of Churches) in which

over five hundred pages are devoted to miscellaneous excerpts on the harm and horror of war and the benefits of a program of peace. One would like to know, however, to what extent "The Commission on Christian Education" in the Council is responsible for these publications.

**MYSTICISM AND MODERN LIFE**, *John Wright Buckham* (Abingdon press, \$1.00) An unusually well balanced appreciation of mysticism. The author holds that the "mystic way," even in its classical form, is applicable to life as a whole. But the applications that he would make involve modifications of great significance. In particular he insists upon personality and upon social standards of goodness in a manner that is far from being traditional in the literature of mysticism. In fact, the book may be described as, on the whole, an attempt to utilize mystical methods and points of view for promoting a modern, socialized type of Christianity. (G. A. C.)

**HOW TO BECOME AN EFFICIENT SUNDAY SCHOOL TEACHER**, *William A. McKeever*. (The Standard Pub. Co., Cincinnati, \$1.00 net.) More on child nature than on teaching. Contains a large amount of general information and some practical suggestions on Sunday-school method. A generally helpful book for young teachers.

**THE CHURCH AND THE PEOPLE'S PLAY**, *Henry A. Atkinson*. (Pilgram Press, Boston, \$1.25 net.) The emphasis is on the church side, on its present attitude to play and its duty in view of the spiritual, social importance of play. He believes in the value of proper dancing and takes a modern view on all these questions urging especially the direction of play by the church for democratic purposes.

**EDUCATION THROUGH PLAY**, *Henry S. Curtis*. (The Macmillan Co., New York, \$1.50.) On the relation of play to education and its use in different countries and varying types of schools. A careful and yet popular treatment of practical value to all who have the care and welfare of children at heart. Many details of practice are given; the Gary schools receive a special chapter, and so do both summer playgrounds and school camps.

**THE OLD TESTAMENT IN THE LIGHT OF TO-DAY**, *William Frederic Bade*. (Houghton Mifflin Co., Boston, \$1.75 net.) A clear, striking and scholarly tracing of the development of moral ideas and religious concepts in the Old Testament. The author, who is professor of Old Testament Literature and Semitic Languages at Pacific Theological Seminary, gives a modern, careful survey of criticism, both historical and philosophical, and having thus evaluated the material he traces the growth of finer and more spiritual and social ideals amongst the Hebrews. Will be valuable as a text book for advanced students, as well as offering an illuminating presentation for all mature readers. Altogether one of the best treatments of the problem suggested in the title.



LAUGHTER AND LIFE, *Robert Whitaker*. (American S. S. Union, Philadelphia, 65c net.) A prize book on amusements, claiming the gladsome side of life for the good, for the making of manhood. A positive and suggestive presentation.

TWO AND TWO MAKE FOUR, *Bird S. Coler*. (Frank D. Beattys Co., New York, \$1.00 net.) Mr. Coler has written a strong and well-reasoned book. He believes that the spread of lawlessness and the lowering of moral standards is due to the absence of religion from the curriculum of our common schools. He makes a lengthy historic review to allay that fear of church-and-state alliance which many anticipate in any endeavor to cause the churches to function in the elementary schools.

THE STORY OF OUR BIBLE, *Harold B. Hunting*. (Chas. Scribners' Sons, New York, \$1.50 net.) A beautiful book, not only valuable as a text for intermediate classes in the Sunday school, but as a general popular review of the biblical material and an account of the history of the book as such. Interestingly written and well arranged.

RELIGION AND REALITY, *J. H. Tuckwell*. (E. P. Dutton & Co., New York, \$2.75 net.) A review of modern philosophical thought and scientific advance leading to what the author calls philosophical mysticism. His survey of thought and of the relations of religion to scientific development will be especially valuable to the general reader for he deals clearly with the great problems of the nature of religion and its relation to reason and fact.

CHARACTER AND TEMPERAMENT, *Joseph Jastrow*. (D. Appleton & Co., New York, \$2.50 net.) The table of contents presents a fascinating array of topics on the causes of personal divergencies and characteristics. Dr. Jastrow seeks to trace the origins of the qualities in human nature. He has especially in mind the educational significances and the vocational meanings of his studies. In his judgment the factors of race and sex play highly important parts in the determination of conduct and character.

THE LESSON IN APPRECIATION, *Frank H. Hayward*. (The Macmillan Co., New York, 75c.) This is the first in a series on the specific aims and tasks of the teacher and deals with the problem of developing appreciation of the good and the beautiful. It is especially intended for the teachers of children and young people and should help to protect and direct them from the tawdry and base to the good and beautiful.

PETER RAMUS, *Frank P. Graves*. (The Macmillan Co., New York, 1914.)

THE COLLEGE STUDENT AND HIS PROBLEMS, *James H. Canfield*. (The Macmillan Co., New York, 1914.)

A STUDENT'S HISTORY OF EDUCATION, *Frank Pierrepont Graves*. (The Macmillan Co., New York, 1914.)



TEXT-BOOK IN THE HISTORY OF EDUCATION, *Paul Monroe*. (The Macmillan Co., New York, 1914.)

HOW TO CONDUCT A SUNDAY SCHOOL, *Marion Lawrance*. (Fleming H. Revell Co., New York, \$1.25 net.) A revised and enlarged edition of the manual issued nine years ago. In this edition the writer frankly adopts many of the newer educational ideals and standards and enriches the practice described in the earlier volume by his later experience.

CATHOLIC EDUCATIONAL ASSOCIATION, Report of 12th Annual Meeting, 1915. (Secretary General, Columbus, Ohio.)

PROBLEMS AND PRINCIPLES OF SEX EDUCATION, *M. J. Exner, M.D.* (International Y. M. C. A., New York.)

BIBLE STUDY AND THE CHRISTIAN LIFE, *Sherman Grant Pitt*. (Methodist Book Concern, New York, 25c net.) Very brief skeletons of study outlines on evangelism and on bible study, with references for reading.

THE SOCIAL INSTITUTIONS AND IDEALS OF THE BIBLE, *Theodore G. Soares*. (The Abingdon Press, New York, \$1.50 net.) Another volume in the remarkable series published by this press for college classes in the Bible and religion. Dr. Soares traces the development of Hebrew social institutions and customs and then shows the great teachers and statesmen in their historic setting with their social teachings. One third of the book is given to the teachings of Jesus. The style is clear and fascinating, the method of approach inviting, the point of view thoroughly modern as to biblical criticism; and the plan of study-questions is stimulating and searching. Certainly one of the best books in the series or anywhere on its subject.

THE SUPERINTENDENT'S HELPER 1916, *Jesse L. Hurlbut*. (Methodist Book Concern, New York, 25c net.) Notable for including the topics of the graded course for each Sunday.

RELIGION AND THE MIND, *George Richmond Grose*. (The Abingdon Press, New York, 75c net.) A book for young people on the relations of the life of thinking to religion and the religious life. Just such essays on a high level of educational ideals as we might expect from the President of De Pauw University.

LEADERS OF GIRLS, *Clara Ewing Espey*. (The Abingdon Press, New York, 75c net.) Bears the evidences of knowledge of girls and young women and of practical experience with them. Gives just a simple study of their nature and then practical suggestions on plans of work.

BOYS IN PATRIARCHAL HOMES; BOYS IN THE DAYS OF THE PROPHETS; GIRLS OF THE BIBLE; BOYS OF THE NEW TESTAMENT, *Dorothy Donnell Calhoun*. (The Abingdon Press, New York, 25c each, \$1.00 per set.) Attractive little books, each giving three or four life stories, in language suitable for children, based on the biblical narratives.

THE BOY SCOUT MOVEMENT, *Norman E. Richardson and Ormond E. Loomis*. (Chas. Scribners' Sons, New York, \$1.50.) Sound and sensible. Keeps the educational ideal in mind and emphasizes the religious aim. The central interest is the lad but the purpose is to show the use and value of the plans of the organization to the church. The chapters on the nature of boys and the methods of character development will be of great value to all workers with boys. The Scout Movement is to be congratulated on this thorough piece of work.

POVERTY AND WEALTH, *Harry F. Ward*. (Methodist Book Concern, New York, 50c net.) A text in the elective study courses for Adult Bible Classes, correlated to the Voluntary College Classes. The social significance of poverty and our responsibility for it are strongly stated and the relationships of the Christian program to wealth is clearly shown. Intensely practical in every lesson, and deserves wide use.

REPORT OF THE COMMISSIONER OF EDUCATION, 1915. (Government Printing Office, Washington, D. C.) An especially valuable report for the year ending June 30, 1915, including a survey of the Nearing case and other disputes on academic freedom, review of the principal educational associations, including the R. E. A. and statistics of the educational work of the churches.

THE FAMILY AS A SOCIAL AND EDUCATIONAL INSTITUTION, *Willystine Goodsell*. (The Macmillan Co., New York, \$2.00.) An important and valuable work as furnishing an introduction to the historical basis of a study of the family. The material is well arranged and treated in an interesting manner. A fair degree of attention is given to moral and religious training and the last section considers present-day theories of reform.

THE LITERARY PRIMACY OF THE BIBLE, *George P. Eckman*. (Methodist Book Concern, New York, \$1.00 net.) A sketchy and interesting survey of the literary qualities and influences of the English Bible, originally delivered as The Mendenhall Lectures at DePauw University.

THE CHURCH HANDBOOK FOR TEACHER TRAINING CLASSES, *Rev. Llewellyn N. Calley and Rev. Herbert W. Burk*. (George W. Jacobs & Co., Philadelphia.) Comprises a very conservative survey of biblical history, a very brief, fragmentary treatment of child-study, and sections on The Prayer Book, The History of the Church, The Catechism, The Sunday School. All the treatments of the work of the school seem to be fairly up to the date of ten years ago. But, inevitably any attempt to furnish in one volume all the teacher's equipment will be a failure.

NEW METHODS IN THE MOTHERS' MEETING, *Edited by Elma Paget*. (Longmans, Green & Co., New York.)

THE STRUGGLE FOR JUSTICE, *Louis Wallis*. (Univ. of Chicago Press, Chicago, 25c net.)

FISHERS OF BOYS, *William McCo. mick*. (Hodder & Stoughton, New York, \$1.00.) A plea for the organization and leadership of boys by a boys' club man. Deals particularly with the boy's religious life and with opportunities in the church and Christian Associations.

THE SOCIALIZED CONSCIENCE, *Joseph Herschell Coffin*. (Warwick & York, Inc., Baltimore, Md., \$1.25.) A modern approach to the ethical problem from the social viewpoint. The practical problems are discussed as well as the theory of personal and social relationship. The book is arranged as a textbook but would be interesting to all readers.

THE SOCIAL PROBLEM, *Charles A. Ellwood*. (Macmillan Co., N. Y., \$1.25.) A careful and illuminating analysis of the problems of our modern civilization from the point of view of the believer in ideals and religion. Constructively Professor Ellwood urges the control of heredity, social environment and education as factors in the solution of present problems and insists that the present need is less in the realm of economic readjustment than that of personal change and regeneration. Altogether a stimulating and helpful book, and of especial interest to religious thinkers.

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"The real source of disorder in our religious education is—artificial doctrinal co-ordination of different stages of moral development, contained within the Bible. For while in most universities and theological seminaries the substance and spirit of Old Testament scholarship finds expression in terms adequate to the intelligence and needs of our times, the mass of religious instruction outside exhibits little more than forced accommodation to the new standards. The result is moral confusion, anguish of soul, and ultimate indifference. Granting that distinctions of fact underlie distinctions of worth, it scarcely is necessary to enlarge upon the viciousness of a method that ignores not only stages of religious development within the Old Testament, but loses sight also of essential differences between the Old and the New.

"Until a substantial moral inequality between the Old and the New Testament is recognized in Biblical instruction, the student will have trouble in seeing that the former is developmentally as well as historically subordinate to the latter." This from the introduction. And the following from the last pages:

"The saddest aspect of the matter is that armies of young people, trained in schools and colleges to think true to evidence, resolve the fictitious dilemma in favor of unbelief. And yet their choice is a moral choice because they prefer truth to dogma. Their loss to the church is the penalty which must be paid for the defense of truth by untruth." From "*The Old Testament in The Light of To-day*," by Prof. Wm. F. Bade (Houghton, Mifflin & Co.)

# THE RELIGIOUS EDUCATION ASSOCIATION THIRTEENTH ANNUAL MEETING

CHICAGO, FEBRUARY 28—MARCH 1, 1916  
THE CONGRESS HOTEL

**RELIGIOUS INSTRUCTION AND PUBLIC EDUCATION**  
A SPECIAL CONFERENCE ARRANGED BY THE COUNCIL OF RELIGIOUS EDUCATION

ALL SESSIONS OPEN TO ALL PERSONS

## COMMITTEE ON PROGRAM

### I. THE COUNCIL COMMITTEE

- Professor Theodore G. Soares, Chairman, President of the Council of Religious Education, University of Chicago.  
Professor George A. Coe, Vice-President, Union Theological Seminary, New York City.  
Professor Walter S. Athearn, Executive Secretary, Drake University, Des Moines, Iowa.  
Professor Irving F. Wood, Recording Secretary, Smith College, Northampton, Mass.  
Rev. William H. Boocock, Director of Religious Education, First Presbyterian Church, Buffalo, N. Y.  
Professor Edward P. St. John, School of Religious Pedagogy, Hartford, Conn.  
Professor Charles F. Kent, Yale University, New Haven, Conn.  
Professor Edwin D. Starbuck, State University, Iowa City, Iowa.  
Professor Henry W. Holmes, Harvard University, Cambridge, Mass.  
Professor Norman E. Richardson, Boston University School of Theology, Boston, Mass.  
Henry F. Cope, General Secretary, The Religious Education Association.

### II. THE ADVISORY COMMITTEE

- Professor William C. Bagley, University of Illinois, Urbana, Ill.  
Rev. Arlo A. Brown, Sup't of Teacher Training, Bd. of S. S. M. E. Ch., Chicago, Ill.  
Mrs. Ella Lyman Cabot, Member Mass. Bd. of Education, Boston, Mass.  
Rev. William E. Chalmers, Educational Secretary Amer. Bap. Pub. Soc., Philadelphia, Pa.  
Principal Jesse B. Davis, Central High School, Grand Rapids, Mich.  
Commissioner John H. Finley, University of State of New York, Albany, N. Y.

Rev. Wm. E. Gardner, Secretary Episcopal Board of Religious Education, New York City.

Professor Charles H. Judd, University of Chicago, Chicago, Ill.

Miss Abby Porter Leland, Principal Public School No. 60, New York City.

Charles D. Lowry, Ass't Sup't. Schools, Chicago, Ill.

Professor William A. McKeever, University of Kansas, Lawrence, Kans.

Professor Paul Monroe, Teachers College, Columbia Univ., New York City.

Rev. A. J. W. Myers, Sec'y Bd. of Rel. Ed. of the Presbyterian Church in Canada, Toronto, Ont., Can.

Professor L. D. Osborn, University of Colorado, Boulder, Colo.

President Bruce R. Payne, Peabody College for Teachers, Nashville, Tenn.

President William A. Phillips, Westminster College, Westminster, Colo.

Professor Charles E. Rugh, University of California, Berkeley, Calif.

Dr. E. O. Sisson, Commissioner of Education, Boise, Idaho.

Professor Vernon P. Squires, University of North Dakota, University, N. D.

Rev. George U. Wenner, New York City.

Professor Benj. S. Winchester, Yale University, New Haven, Conn.

#### THE PLAN OF THE CONFERENCE

The thirteenth annual meeting of The Religious Education Association will take the form of a specialized conference on "The Relations of Instruction in Religion to Public Education."

The work of the conference will be based upon investigations of various experiments in week-day instruction in religion, with special attention to the relation thereof to the public schools. The data thus secured will furnish a basis for the discussions.

A digest of the data will be printed in advance so that ample time will be available for discussion.

*The Conference will be open to the public* but discussion will be limited to members of the Association, professional educators and persons especially invited.

All sessions will be PUBLIC SESSIONS, except the business meeting of the Council.

All sessions will be held in The Congress Hotel, the headquarters of the Conference. Early reservations should be made at the Hotel (The Congress Hotel, Chicago, where the customary rates of \$1.50 and upward per room will prevail.)

All persons interested are invited to send to the office of The Religious Education Association, 332 S. Michigan Avenue, Chicago, for programs.

## PRELIMINARY INVESTIGATIONS AND STUDIES

(A digest of these reports will be printed in advance of the Conference. The names given are those of persons making the studies.)

## I. RECENT EXPERIMENTS IN WEEK-DAY INSTRUCTION IN RELIGION.

1. Gary, Indiana: *Rev. Arlo A. Brown, Board of S. S., M. E. Church, Chicago; Mr. L. T. Hites, Student at University of Chicago; Rev. C. R. Blackall, American Baptist Pub. Society, Philadelphia.*
  2. Indiana: *Robert L. Kelly, Ph. D., President of Earlham College, Richmond, Ind.*
  3. New York City: *Miss Dora W. Davis, Secretary The Interdenominational Committee on Week-day Instruction.*
  4. Virginia: *Prof. W. M. Forrest, University of Virginia, Charlottesville.*
  5. Iowa: *Prof. W. S. Athearn, Drake Univ., Des Moines.*
  6. Austin, Texas: *Prof. W. S. Sutton, State Univ. of Texas, Austin.*
  7. Chicago, Ill.: *Miss Maud McLaughlin, Chicago Training School.*
  8. Birmingham, Ala.: *Dr. James H. Phillips, Superintendent of Schools.*
  9. North Dakota High Schools: *Prof. Vernon P. Squires, State University, Fargo.*
  10. Colorado High Schools: *Prof. L. D. Osborn, State University, Boulder.*
  11. Greeley, Colo.: *Prof. I. F. Miller, Univ. of Rochester, Rochester, N. Y.*
  12. Illinois: *Robert P. Shepherd, Ph. D., Chicago.*
  13. Lakewood, Ohio: *Rev. E. C. Young, Cleveland.*
  14. Spokane, Wash.: *Mr. Arthur B. Lee, Chairman of the Board of Education.*
- II. SPECIAL PROVISION FOR WEEK DAY RELIGIOUS INSTRUCTION.
1. Lutheran Parochial Schools. *Rev. George U. Wenner, New York, Rev. Leis H. Awes, Rockford, Ill.*
  2. German Evangelical Parochial Schools. *Rev. Theodore Mayer, St. Louis.*
  3. Roman Catholic Parochial Schools.
  4. Jewish Day Schools; The Kehillah. *Rabbi Louis Grossman, Ph.D., Principal the Teachers' Institute of Hebrew Union College, Cincinnati, Ohio.*
  5. Daily Vacation Bible Schools. *Emerson O. Bradshaw, Supt. of D. V. B. S., Chicago.*
  6. Religious Day Schools. *Rev. Howard R. Vaughn, Urbana, Ill.*

## III. RELIGIOUS EXERCISES IN PUBLIC SCHOOLS.

1. In the Southern States. *Bruce R. Payne, Ph. D., Pres. Peabody College for Teachers, Nashville, Tenn.*
2. In Texas and Oklahoma. *Mr. L. W. Kibler and Prof. W. Phelan, Ph. D., State University, Norman, Okla.*
3. In Ontario, Canada. *Mr. Harold Sheridan, Student Union Theol. Seminary, New York City.*

The foregoing investigations and studies have been presented to the Council and reports will be ready in printed form as follows:  
 A Digest of Reports of Investigations as to Experiments in Week-Day Instruction of Public School Pupils. *George A. Coe, Ph. D., LL.D., Professor of Religious Education, Union Theological Seminary, New York City.*

A Digest of Reports of Investigations on Parochial Schools, Religious Day School, etc. *Norman E. Richardson, Ph. D., Professor of Religious Education, Boston School of Theology, Boston, Mass.*

A Digest of Reports of Investigations on Religious Exercises in Public Schools. *Walter S. Athearn, A. M., Professor of Religious Education, Drake University, Des Moines, Iowa.*

IV. THE ATTITUDE OF THE RELIGIOUS COMMUNIONS REGARDING THE RELATIONS OF CHURCH AND STATE IN EDUCATION. *Miss Laura V. Lynch, Student Union Theological Seminary, New York.*

V. PRESENT LEGAL STATUS. New and proposed legislation as to the relations of religious education to public schools.  
*Prof. Samuel Windsor Brown, Department of School Administration, Ohio State University.*

## THE PROGRAM

## PAPERS AND DISCUSSIONS

## FIRST SESSION

Monday, February 28, 9:30 A. M., Congress Hotel

Introductory statement by the President of the Council of Religious Education.

*Prof. Theodore G. Soares, Ph. D., The University of Chicago.*

"PRIMARY CONSIDERATIONS ON THE RELATION OF INSTRUCTION IN RELIGIOUS TO PUBLIC EDUCATION."

1. Some data on the relation of the public schools and religious education.

*Edward O. Sisson, Ph. D., Commissioner of Education, Boise, Idaho.*

2. Do the Present Plans Endanger our Religious Liberties?

*Rev. E. S. Lewis, Ph. D., Cincinnati, Ohio.*



3. Attitude of the Jews toward Week-Day Religious Instruction.

*J. L. Magnes, Ph. D., Chairman the Jewish Community, New York City.*

Discussion.

#### SECOND SESSION

Monday, February 28, 2:00 P. M., Congress Hotel

Prayer.

#### PRACTICAL PROBLEMS.

1. Upon what Conditions can Churches of different Denominations Combine in Giving Week-Day Instruction.

*Rev. Myron T. Settle, Director Disciples Church, Gary, Ind.*

2. Are the churches competent for week-day religious instruction?

*Charles D. Lowry, Assistant Superintendent of Schools, Chicago.*

3. Worship in Connection with Week-Day Religious Instruction. How is such Worship related to Religious Exercises in the Public School.

*Prof. Hugh Hartshorne, Union Theological Seminary, New York City.*

Discussion.

#### THIRD SESSION

Monday, February 28, 8:00 P. M., Congress Hotel

Scripture Reading and Prayer.

#### THE STATE AND THE CHILD.

*John H. Finley, LL. D., Commissioner of Education for the State of New York, Albany, N. Y.*

In actual practice what is the Relation of a Gary Public School to Religion and the Churches?

*W. M. Wirt, Superintendent of Schools, Gary, Ind.*

#### FOURTH SESSION

Tuesday, February 29, 9:30 A. M., Congress Hotel

Prayer.

#### CURRICULA AND TEACHERS.

1. The Problem of Curriculum for Week-Day Religious Instruction (scope and material.)

- a. From the Roman Catholic Viewpoint: *Rt. Rev. Monsignor P. R. McDevitt, Philadelphia, Pa.*

- b. From the Protestant Viewpoint: *Rev. H. H. Meyer, Ph. D., Editor Sunday School Board, M. E. Church, Cincinnati.*

- c. From the Jewish Viewpoint: *S. Benderley, Director of the Bureau of Education, Jewish Community, of New York.*

2. Teachers for the Week-Day Religious School: (1) What Qualifications should be regarded as the Standard? (2) Where is a Supply of Teachers to be Found? (3) How can Training for this Work be had?

*Prof. W. S. Athearn, Drake University, Des Moines, Iowa.*

Discussion.

Election of Officers of Department of Public Schools.

#### FIFTH SESSION

Tuesday, February 29, 2:00 P. M., Congress Hotel

Prayer.

THE QUESTION OF CREDITS.

1. What view of the Relation of Church and State is involved in the Plan for State School credits for instruction in religion?

*W. B. Wilson, M. A., Supt. of Schools, Topeka, Kans.*

2. What are the reasons for asking the State to give School Credits for religious instruction?

*Prof. Vernon P. Squires, Ph. D., State University of North Dakota, Grand Forks, N. Dak.*

3. Possible Problems from the Educational Point of View.

*H. A. Hollister, M. A., High School Visitor, University of Illinois, Urbana, Ill.*

Discussion.

#### SIXTH SESSION

Tuesday, February 29, 8:00 P. M., Congress Hotel

Scripture Reading and Prayer.

The State and the Family and the Church.

Religion as an Element in the Education of an American Child.

*Commissioner P. P. Claxton, Bureau of Education, Washington D. C.*

#### SEVENTH SESSION

Wednesday, March 1, 9:00 A. M., Congress Hotel

Annual Business Meeting of the Council.

#### EIGHTH SESSION

Wednesday, March 1, 10:30 A. M., Congress Hotel

Annual Meeting of The Religious Education Association.

President Annual Address.

*George B. Stewart, LL. D.*

Secretary's Annual Report.

Action on the Proposed By-Laws.

Election of Officers.

Report of the Council's Findings.

## NINTH SESSION

Wednesday, March 1, 8:00 P. M., Congress Hotel

## MORAL TRAINING AND INSTRUCTION IN SCHOOLS.

## A Survey of Progress since 1911.

- (a) In Elementary Schools. *Wm. C. Bagley, Ph. D., University of Illinois, Urbana, Ill.*
- (b) In High Schools. *Jesse B. Davis, Principal Central High School, Grand Rapids, Mich.*

Attention is called to the conferences conducted by the Association, on "Moral Phases of Public Education," New York, February, 1911, (reports published in RELIGIOUS EDUCATION for 1911) and on "Social Education in High Schools," Cleveland, March, 1913 (report published in RELIGIOUS EDUCATION for 1913).

Sex Education and the High School Age. *M. J. Exner, M. D., Secretary International Y. M. C. A. Committee New York.*

Discussion.

## MEETINGS OF DEPARTMENTS

## BIBLE TEACHERS IN COLLEGES

Wednesday, March 1, 2:00 P. M.

## Reports of Commissions.

- 1. On the present work in Bible teaching in colleges.  
*Prof. Fred B. Hill, Carleton College, Northfield, Minn.*
- 2. Standardization of the Department in Colleges.  
*Prof. Laura H. Wild, Lake Erie College, Painesville, Ohio.*
- 3. Correlation of the Work in Colleges and Secondary Schools.  
*John Dallas, The Taft School, Watertown, Conn.*

## THEOLOGICAL SEMINARIES

Wednesday, March 1, 2:00 P. M.

## I. THE CURRICULUM OF THE SEMINARY IN VIEW OF THE NEEDS OF THE MODERN CHURCH.

- 1. From the point of view of the pastor.  
*Dr. Orlo J. Price, Lansing, Mich.*
- 2. From the point of view of rural needs.  
*Robert E. Hieronymus, Urbana, Ill.*

## Discussion opened by

*Dr. Thomas F. Nicholson, New York City.*

- 3. In what way does the modern church have an educational function?

*Dr. W. C. Bitting, St. Louis, Mo.*

Discussion on "The Training of the Minister as an educator for the present-day church."

*Ozara S. Davis, D. D., President Chicago Theological Seminary.*

## CHURCHES AND PASTORS

This Department will meet jointly with the Department of Theological Seminaries and will hold a meeting for the election of officers in the Office Headquarters at the Congress Hotel at 4:30 P. M. Wednesday March 1.

## SUNDAY SCHOOLS

Wednesday, March 1, The Congress Hotel

2:00 P. M.

The Relation of Week-Day Instruction to the Sunday School.

1. As to Curriculum.

*Arlo A. Brown, Methodist Board of Sunday Schools, Chicago.*

2. As to Teachers. *Rev. E. I. Lindh, B. D., Congregational Church, Gary, Ind.*

3. As to the Accredited Bible Study Plan.

*W. A. Philips, Westminster College, Colorado.*

Discussion.

4:00 P. M.

Report of the Commission on "The Religious Life of Children."

*Rev. Lester Bradner, Ph. D., Chairman, General Board of Religious Education, Protestant Episcopal Church.*

*Professor Hugh Hartshorne, Ph. D., Secretary, Union Theological Seminary, New York.*

5:00 P. M.

Reports of Progress of Commissions.

Election of Officers.

## PUBLIC SCHOOLS

The election of officers will be held on the adjournment of the regular program, Tuesday morning at 12 o'clock.

## TRAINING SCHOOLS

Topic: "A Survey of Present Fields and Special Types of training needed for religious work."

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Hymn Books for the Sunday School  
Hymn Books for the Prayer Meeting  
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NEW YORK CITY

**Religious Instruction and Public Education**

**The Thirteenth Annual Meeting of  
The Religious Education Association**

**Chicago, The Congress Hotel, Feb. 28, 29, March, 1, 1916**

A conference on "The Relations of Instruction in Religion to Public Education," based upon investigations into present-day experiments in week-day religious instruction, accredited Bible study, parochial training, religious exercises in public schools, the present status of moral training in public schools and moral conditions in high schools.

Meetings of the Departments:

SUNDAY SCHOOLS  
BIBLE IN COLLEGES

CHURCHES AND PASTORS  
THEOLOGICAL SEMINARIES

TRAINING SCHOOLS

will be held on March 1st.

*All Meetings Will Be Open to the Public*

The programs, as they are issued, will be sent to you on application to

**The Religious Education Association**

332 SOUTH MICHIGAN AVENUE - - CHICAGO, ILLINOIS

716064

## STATISTICAL REPORT FOR 1915

### 1. CONVENTIONS AND CONFERENCES

Annual Convention, Meetings 39, addresses.....	79
Pacific Convention, Meetings 9, addresses.....	26
Local Conferences, 240 (est), addresses.....	1,000
Public Addresses by General Secretary.....	238
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Total Addresses promoted by R. E. A., over.....	1,343
Persons reached by Conferences, over.....	150,000
Mileage of General Secretary.....	43,500

### 2. PUBLICATIONS

Total pages of new printed matter.....	894
Total pages of new printed matter circulated.....	3,875,800
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Magazine, Religious Education, copies.....	19,800
New Pamphlets and Circulars (29).....	129,000
Old Pamphlets and Circulars.....	15,500
Earlier volumes sold.....	371
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Total pieces.....	164,671

### 3. EXHIBIT AND LIBRARY

Present number of volumes (gain of 372).....	5,051
Pamphlets filed and classified, app.....	7,200

### 4. BUREAU OF INFORMATION

Inquires answered, approx.....	6,000
Pamphlets distributed, R. E. A.....	144,500
Pamphlets distributed, Others.....	28,000

### 5. CORRESPONDENCE

Total letter mail.....	20,640
Form letters.....	6,384
Packages.....	5,217
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	32,241

### 6. ADMINISTRATION

Salaried workers, 3; Volunteer workers, over 300; Net Cost of operation.....	\$15,875.87
(The complete, audited Treasurer's Report is published at the end of the fiscal year, April 30th.)	

